THE JEWISH CHRONICLE.

(ספר זכרון)

[REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER]

No. 215, NEW SERIES. FRIDAY, MAY 9, 1873;—IYAR 12, 5633 PRICE TWOPENCE

BIRTHS.

On the 1st inst., at 77, St. Leonards-road, Poplar, the wife of Mr. HARRY LEVY, of a daughter.

On the 2nd inst., at Zemira Villa, Buckingham-road, Brighton, the wife of SAMUEL DA COSTA ANDRADE, Esq., of a daughter.

On the 3rd inst., at 146, Portsdown-road, Maida Vale, Mrs. JOHN HART, of a daughter.

On the 5th inst., at 145, Queen-street, Portsea, Hants, the wife of HENRY SIMPSON, Esq., of a daughter.

On the 5th inst., at Pontypridd, the wife of GEORGE GOODMAN, of a daughter.

On the 8th inst., at 8, King-street, Finsbury, the wife of JUDAH AFRIAT, Esq., of a daughter.

MARRIAGES.

On the 23rd ult., at the City Terminus Hotel, Cannon-street, by the Rev. Dr. Adler, assisted by the Rev. M. Keizer and Rev. M. Hast, F. D. S. SIEMMS, eldest son of A. I. D. SIEMMS, Esq., of Liverpool, to HENRIETTA ANNIE, only child of the late L. J. MEYER, of 80, Lower Thames-street, and 359, City-road, London.—No cards.

On the 27th ult., in the Seitenstettengasse, Vienna, by the Rev. Dr. Jellinek, assisted by the Rev. Professor Sulzer, HENRY, eldest son of DAVID BENJAMIN, Esq., London, to JOHANNA, eldest daughter of SALOMON SACHS, Esq., of the former city.

On the 28th ult., at 1, Bentinck-street, Manchester-square, by the Rev Dr. Adler, assisted by the Revs. A. Barnett and I. Cohen, MAURICE NORDON, Esq., of Liverpool, Solicitor, elder son of MARK J. NORDON, Esq., of 187, Westminster Bridge-road, Lambeth, to ESTHER, eldest daughter of ALEXANDER LEVY, Esq., of 28, Portsdown-road, Maida Vale, W., and grand-daughter of the late Jonas Defries, Esq.

DEATHS.

On the 29th ult., after a lingering illness, Mr. JOSEPH WACKS, of 27, Redcliffe-street, Bristol, aged 40 years. May his soul rest in peace!

On the 3rd inst., at 47, Maryland-road, Harrow-road, LIONEL, the beloved son of Mrs. JOSEPH GOLDSMID, aged 22.

THE REV. M. B. LEVY, BROTHERS, and SISTERS return THANKS to their friends for their kind visits and expressions of sympathy during their recent week of mourning for their lamented mother ע"ה.

MR. HENRY LEVY returns THANKS for numerous visits and letters of condolence received during the week of mourning for his late lamented mother.—37, Jewry-street, Aldgate, E.C.

MR. HYAM LEVY returns THANKS to his kind friends for their kind visits, letters and cards of condolence during his week of mourning for his late lamented mother.—58, Lower Marsh, Lambeth

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MR. and MRS. HENRY SOLOMON return THANKS for condolence received during the week of mourning for their beloved child.—488, Oxford-street, W.C.

MRS. JOSEPH WACKS and FAMILY return THANKS for visits, letters and cards of condolence received during the week of mourning for their late lamented husband and father.—27, Redcliffe-street, Bristol, May 8th, 1873.

GREAT SYNAGOGUE ELECTION.

MR. M. BENTWICH begs to tender his THANKS to the members of the Great Synagogue for their having ELECTED him a member of the Committee of Management and a Representative of the Synaagogue at the General Council of the United Synagogue.

16, Spital-square, Bishopsgate.

GREAT SYNAGOGUE ELECTION.

MR. P. N. CASPER returns his sincere THANKS to those friends who so kindly interested themselves to RETURN him at the recent election of officers of the Great Synagogue, and assures them he will do his best to merit their confidence.

16, Bury-street, Bevis Marks.

TO THE ELECTORS OF THE GREAT SYNAGOGUE.

GENTLEMEN,—

I beg to THANK you for the honour you have conferred on me by again ELECTING me a Member of the Board of Management.—Respectfully Yours,

J. LEVY.

7 and 11, Church-street, Spitalfields.

GREAT SYNAGOGUE ELECTION.

MR. JOSEPH MAGNUS begs to return his THANKS to the members of the Great Synagogue for their having ELECTED him a Member of the Committee of Management and a Representative of the Synagogue at the General Council of the United Synagogue.

100, Sun-street, Bishopsgate.

GREAT SYNAGOGUE ELECTION.

MR. M. MANUS begs to tender his THANKS to the members of the Great Synagogue for their support on Sunday last whereby he was ELECTED a Representative of the Synagogue at the General Council of the United Synagogue.

18, Great Prescott-street, E.

GREAT SYNAGOGUE ELECTION.

MR. MARCUS POOL begs to tender his sincere THANKS to the members of the Great Synagogue for their cordial support on Sunday last, and begs to assure them that he will use his utmost endeavours to discharge the responsible duties appertaining to the office of Warden to the satisfaction of the seatholders and for the benefit of the congregation.

Bowles Farm, Southgate, N.

GREAT SYNAGOGUE ELECTION,

MR. S. SIMONS begs to return his sincere THANKS to the members of the Great Synagogue for their support wherby he was ELECTED the Financial Representative of the Synagogue. He begs to assure the members that he will use his utmost endeavours to further the interests of the Great Synagogue

Castle street, Houndsditch.

TO THE MEMBERS OF THE NEW SYNAGOGUE, GREAT ST. HELENS.

GENTLEMEN,—

IN THANKING you for your confidence in RE-ELECTING me as one of your Representatives at the Council, I beg to assure you that I will use my best endeavours at all times to guard the interests of our Synagogues, as well as that appertaining to the community. D. DAVIS.

59, Gordon-square.

TO THE SEATHOLDERS OF THE CENTRAL SYNAGOGUE.

GENTLEMEN,—

ALLOW me to THANK you for having ELECTED me on your Committee, and to assure you that my best exertions will be employed in discharge of the duties you have so kindly entrusted to me.

Yours faithfully,

LAWRENCE ENGEL.

19, Bloomsbury-square.

MR. PHILIP BEYFUS tenders his best THANKS to the Members of the Central Synagogue who, by their votes at the Election on Sunday last, RETURNED him as one of their Representatives at the General Council of the United Synagogue.

24, Bloomsbury-square, May 6th, 1873.

TO THE ELECTORS OF THE BAYSWATER SYNAGOGUE.

GENTLEMEN,—

IT affords me much pleasure to THANK you for your votes on Sunday last, which confers on me the honour of being one of your Representatives at the United Council.

I beg to state that I enter the Council Chamber as an independent member, bound to no party, consequently make no promises, excepting that I pledge myself to support every conciliatory measure having in view the cementing of love and good will in all our congregations. M. H. BENJAMIN.

60, Lancaster Gate, Hyde Park,
April 6th, 1873.

TO THE MEMBERS OF THE BOROUGH SYNAGOGUE.

GENTLEMEN,—

ALLOW me to return you my sincere THANKS for your having ELECTED me your Representative at the General Council, and I assure you that it will be my constant care to watch your interests.

Yours faithfully.

H. B. BARNARD.

269, Kennington-road.

בנדי קדש לכבוד יתפארת

R. ABRAHAM and SONS, (Sons and Successors of the late VICTOR ABRAHAM),

Beg to notify to Jewish Congregations and to their Friends that they continue to SUPPLY EVERY REQUISITE for SYNAGOGUE ADORNMENT and Religious Requirement for which their establishment has so long been celebrated.

Among these may be mentioned the פרוכת, Curtains for the Ark; מכסות, Mantles for ספרים; חפות, Marriage Canopies; also טלתים, Scarves, &c., plain or embroidered in Gold or Silk, in chaste and artistic style.

Designs and Estimates submitted on application to R. Abrahams and Sons, Naval and Military Embroiderers, &c., Contractors to Her Majesty's Government, 5, Lisle-street, Leicester-square, W.

N.B.—Masonic Aprons, Jewels and Regalia in every degree, wholesale and retail. Lodges and Chapters fitted up.

WESTMINSTER JEWS' FREE SCHOOL

GREEK-STREET, SOHO SQUARE.

THE ANNUAL DINNER in aid of this Institution will take place at WILLIS'S ROOMS, King-street, St. James' on THURSDAY, MAY, the 22nd inst.

FREDK. D. MOCATTA, Esq., in the chair.

PATRON.

Rev. Dr. Adler, Chief Rabbi.

PRESIDENT.

Sir David Salomons, Bart., M.P.

VICE PRESIDENT.

Arthur Wagg, Esq.

HONORARY VICE PRESIDENT.

Hy. L. Keeling, Esq.

TREASURER.

Louis Joseph, Esq.

STEWARDS AND COMMITTEE.

S. V. Abraham, Esq.
Solomon Abraham, Esq.
Rev. Dr. H. Adler.
Ephraim Alex, Esq.
Montague Barnett, Esq.
Alfred H. Beddington, Esq.
Sir John Bennett.
David Benjamin, Esq.
M. H. Benjamin, Esq.
Moss Benjamin, Esq.
Solomon Benjamin, Esq.
Daniel Castello, Esq.
Aaron Cohen, Esq.
B. L. Cohen, Esq.
Levi Cohen, Esq.
H. H. Collins, Esq.
Benn Davis, Esq.
Fredk. Davis, Esq.
Israel Davis, Esq, B.A.
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R. Dobree, Esq.
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Julian Goldsmid, Esq, M.P.
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Myer Harris, Esq.
Alfred G. Henriques, Esq.
Fredk. S. Henriques, Esq.
I. S. Henry, Esq.
David Hyam, Esq.
Laurence Hyam, Esq.
Moss Isaacs, Esq.
David L. Jacobs, Esq.
J. B. Joseph, Esq.
Moses Joseph, Esq.
S. A. Kisch, Esq.
Lewis Lazarus, Esq.
Edward Leon, Esq.
I. M. Leverson, Esq.
Moses Levy, Esq.
Rev. M. B. Levy.
Edward Lucas, Esq.
Hy. Lucas, Esq.
Rev. A. Löwy.
Rev. Philip Magnus, B.A., B Sc.
Rev. D. W. Marks.
Emile Merton, Esq.
Barnett Meyers, Esq.
Jacob Mocatta, Esq.
J M. Montefiore, Esq.
Nathaniel Montefiore, Esq.
B. L. Mosely, Esq.
E. Mosely, Esq.
Emanuel Moses, Esq.
Edward Moss, Esq.
Louis Nathan, Esq.
Sir B. S. Phillips, Ald.
Fredk. S. D. Phillips, Esq.
Lawrence Phillips, Esq.
L. D. Phillips, Esq.
Saul Phillips, Esq.
M. Pillischer, Esq.
Baron Lionel de Rothschild, M.P.
Sir Anthony Rothschild, Bart.
L. M. Rothschild, Esq.
Israel Russell, Esq.
R. D. Sassoon, Esq.
Joseph Sebag, Esq.
I. Seligman, Esq.
Serjt. Simon, M.P.
Hy. I. Simmonds, Esq.
J. I. Solomon, Esq.
Leon Solomon, Esq.
Baron de Stern.
Viscount de Stern.
John S. Storr, Esq.
Judah Varicas, Esq.
Edward Wagg, Esq.
S. W. Waley, Esq.
S. Wenkheim, Esq.
David Woolf, Esq.
Sidney Woolf, Esq.

M. B. LEVY, Hon. Sec.
JACOB WOOLF, Sec.
Synagogue Chambers, St. Alban's Place
St. James's.

BOROUGH JEWISH SCHOOLS.

HEYGATE-STREET, WALWORTH-ROAD, S.E

THE PUBLIC DISTRIBUTION OF PRIZES to the pupils of the above Schools, will take place at the LECTURE HALL, Carter-street, Walworth, on SUNDAY, 11th May, at Twelve o'clock noon.

The Rev. Dr. N. M. ADLER, Chief Rabbi will distribute the prizes.

The Chair will be taken by Alderman SIR BENJAMIN S. PHILLIPS.

By order,
P. ORNSTIEN, Secretary.

WESTMINSTER JEWS' FREE SCHOOL.

60, GREEK STREET, SOHO SQUARE, W.

THE ANNUAL EXAMINATION of the children of the above institution and the DISTRIBUTION of PRIZES will take place at the School, on THURSDAY NEXT, the 15th of May, at 4 o'clock p.m., precisely.

FREDK. D. MOCATTA, Esq., in the Chair.

By order,
JACOB WOOLF, Secretary.

MAIDEN LANE SYNAGOGUE.

THE REV. B. SPIERS will DELIVER a SERMON in this Synagogue, on SABBATH, ש'ק'פ" אמור, the 17th inst., before the Additional Service.

By order,
H. S. HARRIS, Hon. Sec.

9th May, 5633—1873.

THE Wardens of the Great Synagogue Hereby Give Notice, that the Building will be CLOSED for repairs immediately after שבועות, and that during the progress of the repairs it will be impossible to celebrate marriages in the synagogue. Persons registering will please therefore give notice to the Registrar that their marriage will take place in the Great Synagogue CHAMBERS, otherwise the certificate will be void.

By order, M. KEIZER, Sec.

Great Synagogue Chambers. May 7, 5633—1873.

FREE LECTURES TO JEWISH WORKING MEN AND THEIR FAMILIES.

THE ANNUAL ENTERTAINMENT fixed to take place on Sunday, the 11th inst., is again unavoidably DEFERRED until further notice.

LEWIS EMANUEL, } Joint
EDWARD SAMUEL, } Hon. Secs.

36, Finsbury Circus, 7th May, 1873.

COMUS MUSICAL AND LITERARY SOCIETY.

18, UPPER BARNSBURY STREET,
LIVERRPOOL ROAD, N.

Directors: G. and L. HOBINSTOCK, Esqs.

A GRAND ENTERTAINMENT and BALL will take place at BARNSBURY HALL, on MONDAY EVENING, the 19th inst, commencing at half-past 7. Members, Free; Visitors, by Tickets only; to be had of the directors.

M. M. LENZBERG, Hon. Sec.

A Soirée every Sunday evening as usual. Ladies and Gentlemen wishing to join the above society will please address the honorary secretary.

COAL.—G. J. COCKERELL and COMPANY, Coal and Coke Merchants to Her Majesty the Queen and to the Royal Family. Central Office: 13, Cornhill; West End Office: Next Grosvenor Hotel, Pimlico.

G. J. Cockerell and Co. SELL the BEST COALS at the LOWEST POSSIBLE PRICES for cash payments. See daily papers.

COAL.—J. W. TERRY and CO. COAL MERCHANTS, Coal Sidings, Great Northern Railway, King's Cross, continue to Sell the BEST COALS at the LOWEST remunerative PRICES. Wallsends, 38s.; Primrose, 38s.; Silkstone, 37s.

A REDUCTION of ONE SHILLING PER TON on the above prices when two or more tons are ordered. Cash on delivery.

20, Wilson Street, Finsbury.

FULD'S HOTEL and DINING ROOMS, situated three minutes from the Bank of England, Moorgate Street and Broad Street Stations. Dinners a la carte from 1 to 6 o'clock. Suppers, &c. Moderate charges and comfortable rooms with prompt attendance.

JEWS' HOSPITAL, LOWER NORWOOD

FROM unavoidable circumstances, the DINNER which was to have taken place on the 4th June, will NOT TAKE PLACE TILL TUESDAY the 10th JUNE.

JEWS' HOSPITAL, LOWER NORWOOD

(REMOVED FROM MILE END.)

For the Support of the Aged, and for the Education and Employment of Youth.

A DINNER in Aid of the Funds of the above-named Institution will take place at the LONDON TAVERN, Bishopsgate-street, on TUESDAY, the 10th of JUNE.

BARON GEORGE DE WORMS in the Chair.

PRESIDENT.
Dr. H. Behrend.

VICE-PRESIDENTS.
Henry Moses, Esq. Barnett Meyers, Esq.

TREASURERS.
Moses Levy, Esq. Joseph Sebag, Esq.

PAST PRESIDENTS.
Sir Moses Montefiore, Bart., F.RS.
Baron Lionel De Rothschild, M.P.
Baron M. A. De Rothschild, M.P.
Sir David Salomons, Bart., Ald., M.P.
Sir F. H. Goldsmid, Bart., M.P.
Sir Anthony Rothschild, Bart.
Julian Goldsmid, Esq., M.P.

COMMITTEE AND FIRST LIST OF STEWARDS.

Rev. H. Adler.
Josh. Alexander, Esq.
Ephraim Alex, Esq.
Dr. A. Asher.
M. L. Auerhaan, Esq.
Montague Barnet, Esq.
Alfred H. Beddington, Esq.
Maurice Beddington, Esq.
M. H. Benjamin, Esq.
M. Castello, Esq.
Benj. L. Cohen, Esq.
Hy. L. Cohen, Esq.
Lionel B. Cohen, Esq
Nathl. L. Cohen, Esq.
Louis Davidson, Esq.
Frederick Davis, Esq.
Joseph Davis, Esq.
Barrow Emanuel, Esq. M.A.
Emanuel Emanuel, Esq., J.P., Southsea.
Lewis Emanuel, Esq.
Sir F. H. Goldsmid, Bart., M.P.
Rev. A. L. Green.
H. Guedalla, Esq.
Prof. S. A. Hart, R.A.
J. Q. Henriques, Esq.
John Hyam, Esq.
Rev. D. M. Isaacs (Manchester).
F. S. Isaac, Esq.
Moss Isaac, Esq.
Edmund Johnson, Esq.
Henry S. Joseph, Esq.
Louis Joseph, Esq.
N. S. Joseph, Esq.
H. L. Keeling, Esq.
Lewis Lazarus, Esq.
E. M. Leon, Esq.
Harvey Lewis, Esq. M.P.
Rev. M. B. Levy.
Louis London, Esq.
Edward Lucas, Esq.
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H. E. Meyer, Esq.
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B. E. Mocatta, Esq.
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F. D. Mocatta, Esq.
J. M. Montefiore, Esq.
Nathl. Montefiore, Esq.
B. E. Mosely, Esq.
Samuel Moses, Esq.
Louis Nathan, Esq.
Morris S. Oppenheim, Esq.
Sir B. S. Phillips, Ald.
Geo. F. Phillips, Esq.
S. Reuter, Esq.
A. de Rothschild, Esq.
L. M. Rothschild, Esq.
Joseph Seymour Salaman, Esq.
Sydney M. Samuel, Esq.
Rev. Isaac Samuel.
R. D. Sassoon, Esq.
Mr. Serjeant Simon, M.P.
Baron de Stern.
Alfred Stern, Esq.
Jacob Waley, Esq., M.A.
S. W. Waley, Esq.
Montefiore Waley, Esq.
Baron George Worms
Baron Henry de Worms.

LIONEL VAN OVEN, Hon. Sec.

JEWS' HOSPITAL, LOWER NORWOOD

(REMOVED FROM MILE END.)

For the support of the Aged and the Education and Employment of Youth.

THE Governors and Subscribers are respectfully informed that an ELECTION will take place in JULY NEXT for SIX BOYS and FOUR GIRLS as inmates, also for the ELECTION of ONE AGED FEMALE OUT-PENSIONER.

Forms of application, &c., may be obtained from the Secretary, at 37, Duke-street, Aldgate, E.C.

By order,
S. SOLOMON, Secretary.

Qualification of Voters.

Life Governorship (Gent.)		£26 5 0	Six votes
Do. do. do.	...	15 15 0	Three „
Do. do. (Ladies)	...	10 10 0	Two „
Annual Subscription	...	1 1 0	Two „
Do. do.	... ...	10 6	One vote.

Life Governors are also entitled to vote according to the sum they annually subscribe exclusive of the votes allowed as Life Governors.

BRIGHTON NEW SYNAGOGUE.

URGENT APPEAL.

A SUM of £2,000 is still required to purchase a central site. As the position of the synagogue is of great importance, especially to visitors, the committee earnestly appeal to their coreligionists for assistance, as failing the required sum being raised they will be forced to rebuild (but on an enlarged scale) on their present site.

Subscriptions will be received by Samuel Montagu, Esq., 60, Old Broad-street, London; L. Abrahams, Esq., 42, London-road Brighton; W. Davis, Esq., 6, New-road, Brighton; L. Lyons, Esq. 17, New-road, Brighton; D. Barnard. Esq., 10, Marlborough-place, Brighton; J. Szapira, Esq., 46, North-street, Brighton; Lewis Lewis, Esq., 78, Grand Parade, Brighton.

JEWISH WORKHOUSE.

123, WENTWORTH-STREET.

For the removal of Aged and Infirm Jewish Paupers from Christian Workhouses.

THE Committee of the above Charity gratefully acknowledge the receipt of the following DONATIONS:—

Per Solomon Davis, Esq., junr., Hackney-road	
Maurice Beddington, Esq.... ...	£5 0 0
J. Lazarus, Esq., Charrington-street	10 6
L. Soloman, Esq., Old-street-road ...	10 6
T. W. Francis, Esq.	10 6
B. Benjamin, Esq.	10 6
Soloman Davis, Esq.	10 6
Charles Davis, Esq.	10 6
Mark Manus, Esq.	5 0
E. S. Wilks, Esq....	5 0
David Davis, Esq.	5 0
... ...	5 0
Collected by Messrs. S. A. Green, Hy. M. Harris and Soloman Davis, Hackney-road.	
Messrs. J. Defries and Sons ...	£2 2 0
Aaron Eellis, Esq.	1 1 0
Solomon Albu, Esq.	1 1 0
— Schuman, Esq....	1 1 0
E. Gompers, Esq...	1 1 0
Alexr. Morris, Esq.	1 1 0
Michael Woolf, Esq.	1 1 0
Judah Green, Esq.	1 0 0
James Guerney, Esq.	10 6
M. Bentwitch, Esq.	10 6
S. Gomperts, Esq...	10 6
— Jonas, Esq.	10 6
Abraham Woolf, Esq.	10 6
— Asher, Esq.	10 6
L. Davids, Esq.	10 6
H. Benjamin, Esq.	10
— Hartridge, Esq.	10 6
Micheal Silver, Esq.	10 6
Mrs. David Moss	10 6
H. B. Barnet, Esq.	10
Jacob Hyams, Esq.	10 0
A. Salomons, Esq...	10 0
Jonas Solomons, Esq.	10 0
Lewis Phillips, Esq.	10 0
Moses Angel, Esq.	10 0
Israel Hyman, Esq.	10 0
Henry Lazarus, Esq.	10 0
— Emanuel, Esq....	10 0
David Samuel, Esq.	10 0
Lewis Lazarus, Esq.	5 0
S. Goldman, Esq....	5 0
— Holloway, Esq...	5 0
— Jacobs, Esq.	5 0
L. Lazarus, Esq.	5 0
Emanuel Hyman, Esq.	5 0
A. Simmonds, Esq.	5 0
Joseph Hyams, Esq.	5 0
— Asher, Esq.	5 0
Levy Groenewood, Esq.	5 0
A Jewish Clergyman	5 0
John Abrahams Esq.	5 0
L. M. Miers, Esq...	5 0
— Leeson, Esq.	5 0
S. Samuels, Esq.	5 0
H. Cohen, Esq.	5 0
M. Solomons, Esq.	5 0
S. Jacobson, Esq....	5 0
A. Solomons, Esq.	5 0
— Jewell, Esq.	5 0
B. W. Hyman, Esq.	5 0
S. Benjamin, Esq...	5 0
B. Harris, Esq., Bread and Coal Tickets	5 0
Amounts under 5s.	12 0
...	6 9 6
Per John Jacobs, Esq.	
John Jacobs, Esq.	£1 1 0
Mrs. John Jacobs...	10 6
F. B. Chatterton, Esq.	1 1 0
Angelo Jacobs, Esq.	1 1 0
G. B.	1 0 0
S. Benjamin, Esq.	10 6
Henry Jacobs, Esq.	10 6
J. Guiver, Esq.	10 6
Miss Sloman	10 6
J. Shipwright, Esq.	5 0
Amounts under 5s.	9 6
Per John Levy, Esq.	
H. S. Friedman, Esq.	£0 10 6
D. Davies, Esq., Southampton ...	10 6
Per R. Robinson, Esq.	
Saul Moss, Esq., Liverpool ...	£1 0 0
Per S. Wharman, Esq.	
S. Wharman, Esq.	£0 10 6
S. L.	10 6
Per Solomon Davis, Esq., senr.	
D. B.	£0 10 6
Small amounts	1 7 6
Per Alfred Levene, Esq.	
Solomon Benjamin, Esq.	£0 10 6
J. Wright, Esq.	10 6
Per Isaac Gashion, Esq.	
Messrs. Hickson Bros.	£3 3 0
Per Jewish Chronicle.	
Mrs. Jewell, Jersey	£0 10 6
Per S. E. Moss, Esq.	
A. Rosenfeld, Esq.	£1 1 0

GIFTS IN KIND.

Abraham Robinson, Esq.—50 lbs. Motsos and 100 Eggs.

Barnet Goldberg, Esq.—30 lbs. Motsos.

Further donations will be thankfully received by Mr. S. A. Green, President, or any Member of the Committee.

I. BLOOMFIELD, Secretary.

MIDDLESBORO' HEBREW CONGREGATION.

WANTED, immediately, a HEBREW and ENGLISH TEACHER. One who is a ק״א preferred. Salary £75 per annum.—Apply with testimonials, &c., to Mr. I. Altson, President, Sussex-street, Middlesbro'-on-Tees.

BOARD OF GUARDIANS,

FOR THE RELIEF OF JEWISH POOR.

OFFICE.
13 DEVONSHIRE SQ., BISHOPSGATE, N.E.
FOURTEENTH YEAR, 5632—1872.

166TH MONTHLY REPORT.

SUMMARY of Applications and of Relief administered from April 1st to 30th, comprising 5 regular sittings. Member of the Relief Committee on the rota: David Benjamin, Esq.

	Native or resid. here more than 7 years.	Foreigners here less than 7 years.	Males.	Females.
General Relief............	796	211	571	436
Medical Orders	148	46	166	28
Mourners & Confinements	13	26	20	19
Total	957	283	757	483

Total number of applications ...	1240
Last year	1113
Retused or remanded	1
Number of applicants	696
Last year	635
Number of new cases............	64
„ emigrants	28
Increase	36 cases

GENERAL SUMMARY OF RELIEF.

	In kind.	In money
By committees at their sittings...............	£36 18 8½	£12 16 6
By fixed weekly allowances by the Board...	8 8 0	63 2 0
By do. Monthly do....		31 12 0
By periodical do., by Committee............	1 15 1½	7 13 0
By urgent relief by secretary	19 13 1	
By grants to emigrants (28 cases)		
By mourners (24 cases)		23 9 0
By women in confinement (15 cases).........		6 0 0
By loans		7 10 0
By prayer books and Tephilin............		10 0 0
By glaziers' diamonds and other tools	13 6	
By stimulants by medical order..............	2 1 0	
By trusses, surgical appliances and midwife tickets.........	19 16 8	
By special distribution	14 0	
By sundries		26 18 0
		1 12 0
	£90 0 1	£190 12 6

Total	£280 12 7
Last year	258 2 4½

REPORT OF THE MEDICAL OFFICERS

	Current year.	Last year.
Number of patients attended at houses	244	329
Discharged, cured ...	114	223
Sent to hospitals ...	23	3
Died	18	11
Still under treatment...	89	87
	244	329
Number of visits at patients' houses	1119	1004
Attendances at Dispensary...	1420	1345
Total number ...	2539	2349

Number of prescriptions dispensed ... 1784

Causes of death during the month: Whooping cough, 2; enteric fever, 1; pulmonary consumption, 2; convulsions, 2; marasmus, 2; apoplexy, 1, pneumonia, 2; chronic bronchitis, 1; cardiac disease, 1; cerebral meningitis, 1; epithelioma, 1; congenital debility, 2;—Total, 18.

Remarks—Whooping cough and other ailments of children still prevalent, but less so than at last report.

N. J. CANSTATT, } Medical
D. H. DYTE, } Officers.

April 1st, 5633.

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...	2 0 0

GIFTS IN KIND.

Anonymous	1 parcel clothng.
Mrs. Elias Davis...............	1 „ „
S. J..................................	1 „ „
Young Ladies' Working Club	1 „ „

TICKETS.

London Hospital Tickets.—Lionel L. Cohen, Esq., 9; Louis Cohen, Esq., 6; John Hyam, Esq., 5.

German Hospital—Messrs. S. Solomon and Co., 3.

An EARNEST APPEAL is made for further Donations and Subscriptions to meet the current outlay of the Board

Gifts of left-off clothing, especially children's clothing, of charity and hospital tickets, will be thankfully received. The public is respectfully invited to avail itself of the books of the Board for reference and enquiry. The registers are always open for inspection.

Contributions will also be thankfully received by—
Lionel L. Cohen, Esq., President, 27, Montagu-square, W.
H. A. Isaacs, Esq., Vice-President, 16, Belsize-park-gardens, N.W.
Baron Ferdinand de Rothschild, Treasurer, 145, Piccadilly, W.
Or by any member of the Board.

Cheques to be crossed "Robarts and Co."

By Order,
S. LANDESHUT, Secretary
ISAAC P. COHEN, Clerk
13, Devonshire-square, Bishopsgate N.E.,
May, 5633—1873.

EAST LONDON SYNAGOGUE.

(In connection with the United Synagogue.)

COMMITTEE:
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Mark Davis, Esq., Vice Paesident.
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Sir Anthony Rothschild, Bart.
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S. Salmen, Esq.

H. S. Myers, Esq. } Honorary Secretaries.
H. Hymans, Esq. }

THE Committee for promoting the erection of a Synagogue in the East of London beg earnestly to APPEAL for AID.

The want of a suitable House of Prayer to the God of Israel is truly most urgent in this district, where there are between 300 and 400 Jewish families, representing probably 2,000 individuals unprovided with synagogal accommodation.

At a public meeting held on the 20th April, at the Stepney Jewish Schools, resolutions were passed affirming the necessity of the movement, and Donations were promised amounting to £1,200, of which £300 was subscribed by the local residents.

The Committee estimate that from £4,000 to £5,000 will be required, and venture to hope that their appeal will meet with a generous response.

Donations will be gratefully received by any member of the committee, and by

HENRY HYMANS, Eastbourne House, Stepney Green, E. } Honorary
H. S. MYERS, 31, Clinton Road, Bow, E, } Secretaries.

BANKERS—Messrs. S. Montagu and Co., 60, Old Broad-street.

TO LET, well FURNISHED PARLOURS, consisting of Bed Room and Sitting Room, in a Jewish Orthodox family, Board or Partial Board can be had if required on most reasonable terms, at 61, Rotherfield-street, Essex-road, Islington. Five minutes' walk from a synagogue.

FURNISHED BED ROOM with use of dining and drawing-rooms, partial board if required in a Jewish family. No other lodgers. In the best part of Addison-road, Kensington. Two minutes' walk from station and bus'. Address Delta, Mr. Brown's 1, Napier-road, Kensington.

CORRESPONDENCE.

⁂ The Editor finds it necessary to state that he cannot undertake to return letters which he may feel it his duty to decline to publish. He cannot always give an immediate reply to the writers who may favour him with their contributions for approval. In this respect he must claim the indulgence accorded to editors of other journals, for the conscientious examination of the numerous and lengthy papers submitted to him requires a considerable expenditure of time.

We wish it to be understood that we do not necessarily identify ourselves with the opinion of our correspondents.

All letters intended for insertion must be authenticated by the name and address of the writer—not necessarily for publication, but as an evidence of good faith. All communications intended for publication should be written on one side only of each sheet.

THE HAMBRO SYNAGOGUE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Your anonymous correspondent's reply to my former letter is simply amusing. I pass by his iteration of "the attempt to sacrifice the members of the Hambro Synagogue." Cowper wrote :

> "The point of honour has been deemed of use,
> To teach good manners and to curb abuse."

Let us then, in these degenerate times, be thankful for what *has been*.

The anonymous gentleman protests that all the members of the Hambro will not join the two city synagogues. I did not say they would. I argued "that in the event of the Hambro Synagogue being closed its members would seek accommodation in the existing constituent synagogues." Evidently your correspondent fails to distinguish between *constituent synagogues* and *city synagogues*. And my point was "that in the two city synagogues alone there will be more than sufficient accommodation for the members of the Hambro Synagogue."

As to the argument that the members "would not consider it necessary, belonging as they would to richer congregations, to drain their limited means," &c., I hold it to be unworthy of "One of the Committee." It points to a petty selfishness, and a disregard of the communal weal, on the part of the members of the Hambro Synagogue, which, from my own personal knowledge of them, extending over many years, I venture to assert is most unjustifiable. My own impression is that given the more agreeable service that will be provided for them (such as for example a choir, &c.) in the other synagogues their contributions will be rather increased than diminished.

I come next to the gentleman's attempt to refute my figures. He tells us : "You can't have a cake and eat a cake ;" that if we do not sell the site of the synagogue we cannot count upon the interest that the proceeds of the sale will give us. Surely he might have told us that if we abstain from food we shall starve ; that after a week's continuous rainfall the ground will probably be wet ; and so on *ad infinitum*. Indeed, there is only one point in his letter (the oasis in this desert of words) that is worthy of serious refutation. It is that which refers to the amount derived from seat rentals during the principal holidays. And even here, it must be remarked, that the writer's figures are almost as much distorted as his facts. See with what unique *sang froid* he deducts for the loss under this head, £200.

I have referred to the printed accounts of the United Synagogue and, as I believe your correspondent's misstatement is the result rather of his defective calculation than of his desire to mislead, I give the figures in detail. They are—

Great Synagogue	£77 0 0
New	33 1 6
Hambro	25 8 0
	£135 9 6

Not £200 as "One of the Committee" so coolly puts it. You will observe, Sir, that this sum (£135 9s. 6d.) is exaggerated only to the extent of *a little more than forty-five per cent.*—a mere trifle in a matter of controversy like this. Now, what are the facts per contra? The amount received by the Hambro Synagogue for special holiday seats was £25 8s. The vacant seats in the Great and New Synagogues were 147. There are, to my knowledge, at least twelve members of the Hambro who will join either the projected North Western or the Stepney Synagogues, while there are residing in the Stepney district forty-one members of the Great and New Synagogues who will in all probability elect to join the Stepney Congregation. If therefore, we deduct these fifty-three (and there will doubtless be more) from the one hundred and twenty-two of the Hambro Synagogue, it will show the reduction in the number of seats, to be let for the principal holidays and in respect of which any loss can accrue to the United Synagogue, to be sixty-nine only. I take it accordingly that the loss under this head will be comparatively insignificant. I must again remind you that in demonstrating a saving of at least £400 per annum, I did not take credit for a sixpence in respect of the services of the first reader, the secretary, shamus, &c., all of which services could be utilised in connection with other of the existing or projected constituent synagogues, and for which in my estimate I might fairly have set down a considerable sum.

I turn now to a point of your correspondent's letter which induces me to ask if his opposition is real and earnest. It is that in which, descending from his pedestal of sentimentality, from the clouds to this matter-of-fact earth, he puts his case in these words, "Now, if a good and lucrative offer were even now obtained, I am sure the members would take the matter into consideration." "Good and lucrative offer !" So after all, it is only a question of price. The institution is in need : to close it would be to cast the blush of shame in our cheeks. But ! what will you give ? And thus in the end the question must still be solved by the much deprecated £ S. D. Now, Sir, if I were a vain man, as, Heaven be praised, I am not, I might fairly infer that, although he lacks the courage to confess it, your correspondent has adopted my previous suggestion ; that he has digested the few questions in which I set my case before him ; and that *malgré lui* he is convinced of the impolicy of his opposition.

Let me say in taking leave of this subject, of which your readers have doubtless already had enough, that if the figures, upon which alone one can arrive at a right conclusion, had pointed to the *necessity* of maintaining the Hambro Synagogue, I would be the last to advocate that it should be closed—even if the annual loss in retaining it should be as great as will be the saving or profit by its close. But I hold it to be the duty of those who have the honour to legislate for the community, to aid in providing places of worship wherever they may be required, and I am convinced that (having regard to the many claims upon the funds of the United Synagogue) this duty can be discharged only by closing institutions like the one in question, whenever it can be proved they are no longer needed ; and by closing them, an enormous annual saving can be effected without loss or injury to an individual member.

Yours obediently,
Henry A. Isaacs.
16, Belsize Park Gardens, May 4th, 1873.

THE GREAT SYNAGOGUE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—I was glad to observe in your last impression that the misrepresenting "Beadle" had met with a just and deserved rebuke at the hands of a "Dutchman."

Permit me—who some forty years ago regularly occupied the "Box" in the Great Synagogue—to point out to Sir Anthony Rothschild and the community at large that most of those who are so uncharitably misrepresented by "the Beadle" as begging Dutchmen, are Poles and Germans of respectable parentage and of good education, who come over here not for the purpose of begging, but in the hope of bettering their position, and who in most cases succeed and even become members of our leading commercial houses. Foreign Jews as a rule have a desire to hear a good חזן, hence their regular attendance at the Great Synagogue to hear the late lamented חזן, Mr. Ascher. I remember, though forty years ago, how several of us, Germans and Poles,—not a single Dutchman—after being in regular attendance in the Box, resolved to lay by every week a small sum in order that we might be able to pay for a seat in the Great Synagogue to listen to the above-named חזן and to enjoy our prayers. It was our pride to hold such seats, and it induced us, instead of spending our little earnings at theatres and gardens—unfortunately so habitual to the poorer Jews of our "Beadle's" nationality—to save a little money that we might appear well dressed at synagogue.

I venture to say, from my own observation of late, that it is persons of the same class who *now* occupy the Box in the Great Synagogue, and who *are not* Dutch beggars, but who attend the synagogue for the purpose of hearing the accomplished and respected חזן Mr. Hast. Let us hope that our community will in future look upon these "well dressed" Jews in the Box with a better feeling than would have been engendered by the beadle, who owes no small addition to his income to the generosity of those who once occupied the Box, and whom he styles "Dutchmen for the purpose of begging."

From the Country. 4th May, 1873. משה.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Without questioning the nationality of the occupants of the "Poor Box," I consider that there should be a proper number of free seats in a place of worship where so many strangers attend. It is indeed painful to see poor men (many decently clad), pushed into the box at the caprice of the door-keeper, and having to remain standing two, three, and four hours. Yet this box is not permitted them on ראש השנה and יום כפור, for on those occasions it is supplied with chairs for a favoured few. There are 60 or 80 seats nearly always unlet in the Great Synagogue, why not divide them amongst the old seatholders or בעלי בתים, and throw open those middle seats (between the door and the Almemar) free, and if the high festivals are to form an exception, let those seats be for the casual customers, and not as now give them the choicest seats for a guinea ; these casual customers are mostly better able to rent a yearly seat than many who have to struggle to pay their shool bills.

Your obediently,
A Seat-holder.

[We can insert no more letters on this subject.—Ed. J. C.]

MANCHESTER.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—Born in the city of London, and where I have passed my earlier years, although now for a very long time a citizen of this great commercial city of Manchester, I was much annoyed at reading in your excellent paper a letter on the "Ill-usage of my coreligionists," lest it should be for a moment imagined that such a state of things would be tolerated here. If, as you very justly observe, the proper authorities be informed of the true circumstance it would be at once prevented without passing so great an insult upon Manchester as to compare the treatment of the Jews with such a bigoted and uncivilized country as Persia.

Yours obediently,
An Englishman.
Manchester, May 5,, 1873.

Jewish Boys' Life Boat Fund.—The Committee have issued portable collection books for the Fund towards making the object more generally known. Mr. Isidore Harris has been elected honorary secretary of Jews' College Life Boat Fund in place of Mr. Simmons.

THE PROPHET JEREMIAH.—JACOB'S STONE.

TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—In my former communication I stated circumstances connected with this wonderful stone which lead to the conclusion that the chief person of the ship wrecked upon the Ulster coast may most probably have been no less an individual than "Jeremiah the Prophet."

Startling as this assertion may seem, it is not an entirely new suggestion of my own, since it is well known that the tradition of Jeremiah's presence in Ireland has been received for a very long time. How this tradition of the prophet Jeremiah arose, when, and for what purpose, it is not for me to say. I hope nevertheless to be enabled to show by reasonable deductions drawn from sacred and Irish history, dates, traditions and events, that so far from its being improbable, it is almost beyond doubt or question, that in fact Jeremiah *was* in Ireland, and that the Prophet and the great Irish lawgiver *Ollam Fola* were one and the same person.

One of your respected correspondents asks—"Where can it be found in the Bible that *Ollam Fola* is Jeremiah?" Not at all! The proof is not by statement, but by induction.

Jeremiah was ordained and bound to do certain things. Concerning these obligations, the last that we hear of them in the Bible is, that it was Jeremiah's desire to fulfil them, but he was carried away to Egypt where it was impossible for him to do what he was wanted to do, and had to escape to Jerusalem, as he was commanded. (Jer. 44, v. 28). From Jerusalem he was free to go whithersoever he chose. He determined to go forth with a chosen few, the remnant. At that time the king's daughters were living, and he being the only man having authority, it is most reasonable to suppose he would do all in his power to protect them. He would select and be accompanied by any (if any existed), of the royal house of Judah. All the sons and males of the king's house were destroyed. That there were daughters of the royal house existing we find mentioned in Scripture, (Jer. 41, v. 10, Jer. 43, v. 5, 6). Thus departing from Jerusalem, the ship steered to that singular and out of the way place the Lough of Belfast, where the strangers knew they would find a settlement of "Danians," their own people and friends.

A man of Jeremiah's character, similar in many respects, appears immediately at this time prominent in the History of Ireland, "Ollam Fola." This great man had many attributes of the Jewish High Priest, and appears in Ireland at the time that the "Eben Shetia," אבן שתעה, which had been in the Temple, disappears thence, and which had from that time disappeared from the East, and at that time is found in Ireland: to which stone is attached what is equivalent to a Hebrew legend and prophecy; and moreover signalized by a remarkable Hebrew name, פלא, Phaila or Fail. Again the "Ollam," עלם. The name only is applicable to a man whose business in life is to look to sacred things of the future, as God's servants the prophets. In Ireland, in the Irish language, the word *Ollam* signifies a learned man, and the Irish have added the word *Fola* to it, which word implies explaining, revealing, to indicate, that a certain Hebrew prophet was also a prophet to their knowledge of him. Now an Hebrew propet who was thus known as a prophet, and whose time after attributions of time is at last ascertained by the learned Irish to come down from 316 B.C. to 388 B.C., (which last date is the time of Jeremiah) points to him as a Jewish prophet who was in Ireland in 580 or thereabouts.

The Irish had many "Ollams," but only one "Ollam Fola;" that is the great learned man, learned in things godly. Moreover this "Ollam Fola" did many things which only our recognized Hebrew Prophets could do. He founded and built the college of Ollam at the time just after Heremon was crowned, and introduced good, just and merciful laws, and a pure theology.

"Ollam Fola" was long held to be the greatest king that ever ruled Ireland. It is now proved circumstantially and indisputably that *he was no king at all*, and no Irishman, but a foreigner, because he introduced architecture, agriculture, and other improvements in Ireland as before mentioned, and his time is proved to be 588, corresponding with the time of the Babylonian dispersion of Judah. "Moreover, "Ollam Fola" is not Achaius or Eoachaid, and as stated, "Ollam Fola" was no king, since we find in Irish history that "Heremon the king gave to 'Ollam Fola' possessions of land, &c., in Ulster."

One of your learned and respected correspondents endeavoured to show that the Prophet Jeremiah could never have been in Ireland, inasmuch as he died and was buried in the East, whereas the Irish "Ollam Fola" died and was buried in Ireland.

With all due respect for your erudite contributor I cannot agree with him altogether, and although I am not prepared to be sure and certain of the position I claim for the prophet, yet I rely strongly upon such evidence as can be brought down to the present, and from deductions which are strongly charged with logical conclusions; all we can do after so many ages is to search into such reliable history as bear evidence of truth, and to trace by such history, traditions and other marks, the long vista of corresponding events, and from the whole to draw such final issues as can only be obtained from the patient unravelling of the time-worn solidity and unchangeable property of the hidden truth.

That the prophet died and was buried in any particular place I think is impossible to be satisfactorily proved. If, as your worthy correspondent alleges, the Prophet Jeremiah died and was buried in Babylon, how is it that his sepulchre was at Taphnis? which is number 2 of his alleged burial place. In case No. 3, the Prophet Jeremiah was said to be also buried at Alexandria, and also in Jerusalem, and at some other place he is also said to be buried. Here we have at least four sepulchres, wherein is buried the one Prophet Jeremiah. Now, as the Bible is silent, and we have no record to prove to us where Jeremiah died and was buried, we must be excused if we do not acknowledge his being buried in four distinct places, and unless he was and is still living (as was the belief of many in byegone days), it is more reasonable to believe that he was entombed in some strange land known only to those who accompanied him. And if such were God's will, then who shall gainsay it?

The Prophet Jeremiah escapes from Jerusalem, and immediately afterwards the "Lia Fail" or "Wonderful Stone," and a great man with a Jewish name, attributes, &c., appears in Ireland, at the very place of all other where some of the tribe of Dan had settled before. This great man had other Hebrew names, one of which was Ioden Moran ירין מראן ("He shall judge;") More a Lord, &c. He wore a breast-plate after the manner of the High Priest, which was worn hung from a chain round the neck.

On landing with "Lia Fail" and his associates, he immediately confounded and destroyed the Baalitish Priests and worship, founded soon after the College of Ollam, in which the Law was to be taught, and he called this College "Tara" or תורה. And amongst other relicts with the "Lai Fail" he brought also a sword, a spear, and a cauldron. (Keeting.)

There was also a lady of high birth, a passenger in the prophet's ship, who immediately won the heart of the crowned Heremon, who made her his queen. In the most ancient records of Ireland, she is mentioned as giving the name to the fortress and building at Tara, which had been called by many names previously She was called Tea and Tephi—

> "The daughter of Pharoah of many champions—
> Tephi, the most beautiful, traversed the plain."

At her death it is recorded:—

> "It may be related without reserve
> That a mound was raised over Tephi as recorded
> And she lies beneath an unequalled tomb,
> Which mighty queens had formed there.
>
> . . . .
>
> It is a mystery not to be uttered.
>
> . . . .
>
> The length and breadth of the tomb of Tephi,
> Accurately measured by the sages,
> Was sixty feet of exact measure,
> As Prophets and Druids have declared."

That this royal lady of agreeable aspect came to the North from the East, at the time and together with the great "Ollam Fola," the "Lia Fail," and other relicts, is most satisfactorily shown by reliable ancient records, poems, &c.

That the laws promulgated by Ollam were greatly assimilated to the laws of Sinai is beyond question, and wonderful was the change when we regard the great hold the Baalitish priesthood had for centuries over the people of Ireland. And to draw to a conclusion on this subject, I submit that at the time of the destruction of the Temple, we had no nation or people who could have such strong credentials connecting them with the fugitives from Jerusalem as Ollam and those who accompanied him, and that there was no such stone known worthy of this extraordinary care except the one which had rested in the Temple. There was no people in existence at that time who could, and would, or had necessity, to do as was done by those who came in the ship to Ulster; there was no people likely to bring so much of the Hebrew language or such relicts as Jacob's Stone. The probable sword of Goliath, and his spear, and lastly, the Cauldron which is probably a laver or cauldron of the Temple. All these were most likely left by the invaders of Jerusalem as of little value But to those who were about to leave the city of former glory, such relicts were most valuable as positive credentials of their identity.

That the breast-plate of the High Priest should be found in the hands of a man of such influence as the one who brought Lea Fail is most probable, more especially if he was the Prophet Jeremiah, because it would be his by right as the highest Jewish authority present at Jerusalem on his departure thence. And when we find all these probabilities concentrated in one person at the precise time when such could only have happened, it is surely not too much to say there are some grounds for believing that the Lea Fail or Jacob's Stone came from the East at the destruction of the Temple, since which the custody of the Stone has been too faithfully guarded for one to doubt its identity. To the honour of Old Ireland, it is an undoubted fact, that whilst the Jews were persecuted and their blood shed cruelly and unmercifully by all other nations, it was never known that the blood of a son of Israel was spilt on Irish soil. Ireland alone stands forth as the one nation which never persecuted our people, nor molested them on religious grounds.

It is worthy of note that there exists a great similarity in the Jewish and Irish man of business, and that wherever the Irishman comes into business or social contact with our brethren, a great and like aptitude in both is apparent, whilst the good feeling and confidence existing between the two people is alike advantageous, creditable and pleasing to both. Ireland at this time is an open field for the honest, industrious son of Israel, many of whom are now settled there in comfort and affluence.

Yours obediently,

11, Barnsbury Grove, Islington. J. B. Barnett.

[This letter absolutely closes all correspondence on this subject.—Ed. J.C.]

Orpheans Club.—A *réunion* of the members of this club was held on Tuesday evening, at the club-rooms, Devonshire-square, Bishopsgate. After an excellent supper had been partaken of, the usual loyal toasts were proposed in appropriate terms by the Chairman, Mr. J. Da Silva, and duly responded to, the toast of "Prosperity to the Orpheans Club" was enthusiastically received, and responded to by Mr. Charig, the Treasurer, who said with much satisfaction that the Club was in a flourishing state, both financially and in the number of its members, which were greatly increasing. Other toasts followed. During the evening, Mr. J. Da Silva, on behalf of the members, presented to Mr. S. Foot, the President, a handsome gold watch, as a mark of their esteem and appreciation of the services he had rendered to the club. Mr. Foote thanked the members in suitable terms. His remarks were received with much enthusiasm. A ball brought the pleasant proceedings to a fitting conclusion.

TOWN AND TABLE TALK.

"He who runs may read."

Mr. H. Zusman has been elected president and Mr. Aurbach, treasurer of the Wolverhampton Congregation.

Mr. Ney Elias has been honoured with the Gold Medal of the Royal Geographical Society for his narrative of explorations.

On Tuesday, a paper was read by Mr. R. Cull before the Society of Biblical Archæology on the signification and etymology of the Hebrew noun תרשתא Tirshatha.

The Prince of Wales has asked Baron Anselm de Rothschild, the proprietor of the trout streams in the Reichenau Valley, for permission to fish there during his visit to Austria.

Dr. Adler, Chief Rabbi, visited the Borough Jewish School on Wednesday, May 7th, and examined all the classes in Hebrew and Religion, and was very much delighted with the result.

Mrs. Abraham Mocatta and Mr. F. D. Mocatta have promised a donation of £25 for the purpose of giving the children of the Portuguese Congregational Schools a treat in the country.

Mr. Serjeant Simon's successful and spirited address to the Jewish working men (of which we spoke so highly at the time of its delivery) has been published in a pamphlet form by request.

We learn from the *Court Journal* that Baron Alphonse de Rothschild intends to erect and endow at Geneva a hospital for diseases of the eye. He has already purchased a suitable site and appointed a superintending physician.

At a general meeting of the Wolverhampton Hebrew School held on Sunday, Mr. M. Gordon was elected President and Mr. M. Cohen, late minister of the congregation, Treasurer. The annual examination of the above school will shortly take place.

The Archbishop of Canterbury, according to a privilege vested in him, has conferred the degree of Doctor in Music on Mr. C. G. Verrinder, Mus. Bac. Oxon. Dr. Verrinder is the talented organist of the West London Synagogue, and the composer of some beautiful airs sung in that place of worship.

The report that Sir David Salomons, M.P., intended to retire at the next election from seeking the suffrages of Greenwich has been contradicted. We trust that the honourable baronet will soon be able to resume his parliamentary duties and the other active public labours which he so successfully pursues.

Miss Esther Barnett and Mr. David Isaacs, B.A., both teachers of the Jews' Free School, were the only two successful candidates who passed in the First Division out of 120 teachers who presented themselves at the recent examination held at the Colleges of the British and Foreign Schools' Society.

The Jewish pupils of Whitechapel Foundation School in Leman Stree have adhered to the movement emanating from Jews' College for a Life Life Boat Fund to be raised by Jewish school boys. A committee has been formed, and active operations have commenced. Pupils named Louis Rains and Levy have been appointed officers. The last named is the honorary secretary.

Mr. Saul Moss, of Liverpool, has just been elected by the parishioners a member of the Select Vestry of that great borough. He is the first Jew who has had a seat in this Vestry, or as a local paper calls it, the "parochial parliament." The same paper describes Mr. Moss as a most generous contributor to the local charities. He has been forty years in business in Liverpool.

The beautiful organ presented to the town of Bombay by Sir Albert Sassoon, and which cost the munificent donor £3,500. has recently been finished and tried in the Town Hall in which it is fixed. It is a splendid instrument, too majestic in size and sound for the building in which it is placed. Mr. Bishop, of the firm of Bishop and Storr, went to Bombay specially to superintend its being fitted and placed.

A witty anonymous pamphlet, or rather squib, has been distributed among the community, under the title "Another Battle of Talking." It is a pungent but good tempered pasquinade or esquisse of the Bayswater Enlargement Contest, written by a skilful hand. The partisans of both sides of the question and even the dramatis personæ of the squib can afford to enjoy a hearty laugh over it.

We understand that the first stone of the Sephardim Synagogue at Manchester will shortly be laid by Sir Albert Sassoon. The Rev. Dr. Artom, under whose pastoral superintendence the synagogue is to be placed, will perform the religious ceremony on the occasion, which is one of special interest, this being the first public provincial synagogue of this community since the return of the Jews to this country.

Monsieur d'Eichthal has published a work on the Exodus from Egypt, which he announces as part of a more complete work called "Mosaic Annals." We learn from the *Athenæum* that the celebrated Munk helped d'Eichthal in his translation of the parts of Exodus to which his narrative relates, and that the writer is not a Hebrew scholar. Sad experience assures us that many a man criticizes the Bible without knowing Hebrew.

As we have previously announced, the Isaac Cohen Prize Essay of the Jews' Free School has been gained this year by Mr. Abraham Levy, C.T. The essay has now been printed and issued in pamphlet form. We shall shortly review it in these columns. This is the third of a series of essays for which a prize is annually given to teachers of the Free School by Mrs. I. Cohen, in memory of her husband—the object being to encourage biblical and theological scholarship.

The "first" volume of Professor Graetz's History of the Jews is already written and is in the hands of the printers. This volume commences with the beginning of the narrative of Israel, and continues till the time of Solomon. The third and the eleventh volumes have been written and published already. Most of them have appeared in second editions. The first and second volumes have been delayed awaiting the learned Professor's visit to the Holy Land. A contract has been concluded for an appearance of the work in the Russian language.

The New Borough Synagogue choir is very successful. It is a treble choir, the trebles being skilfully arranged in three divisions, and the harsh and unmusical predominance of bass voices which strike so unpleasantly on a cultivated ear in certain other synagogues that we wot of is thus avoided. We have consistently advocated the employment of treble voices, and the experiment at the Borough Synagogue is a proof of the accuracy of our views, while it reflects great credit on the ability and care of Mr. Wolff, who trains the boys, and also on the boys themselves.

A treat, given by Mr. Nathaniel Montefiore to the Spanish and Portuguese schools, in honour of his daughter's marriage to Mr. Lucas, was held on Monday at the schools. It consisted of a tea in the girls' school room to nearly 200 children. After which a conjuror performed, and gave away toys. The decorations of the boys' school-room had been left purposely from the distribution of prizes, and at the conclusion each child departed with a handful of cakes, happy and pleased with their evening's amusement. After tea some impromptu recitations and songs were given by the children in a very able manner. The scene was photographed during the performance, whilst the younger boys squatted on the floor, the elder ones and guests on either side; the girls in their picturesque costume in the gallery forming the most charming background

SUNDAY TRADING.

Some weeks ago we called attention to the prosecution of Morris Berg for Sunday Trading in St. Luke's, and the advice we gave was that in all similar cases the consent of the chief officer of police in that district, which the law requires to be obtained in writing before any such prosecutions can be commenced, should be carefully scrutinized by or on behalf of the person summoned. We are glad to observe that eleven summonses issued in the same parish of St. Luke's against tradesmen for exposing goods for sale on Sunday, April 20, have been withdrawn in consequence of the solicitor who was for the defence, Mr. Ricketts, taking the course we suggested. The prosecuting officer could not even state the date when Colonel Henderson signed the authority to prosecute, and this is a good instance of the levity with which a subordinate parish official is found to treat the safeguards judicially provided by the legislature. Of couse the cases were adjourned, and, on Saturday last, the solicitor states that he had received an intimation that the whole of the summonses had been withdrawn.

THE BOARD OF DEPUTIES AND THE PERSIAN FUND.

We have received a letter from Mr. Joel Emanuel, who was formerly representative at the Board of Deputies of Cardiff. Mr. Emanuel favours us with a copy of correspondence between himself and the Cardiff congregation, explaining his reasons for resigning, and he asks us to publish this correspondence. We have not space for it as it is rather lengthy, but we may state that the gist of it is this—that Mr. Joel Emanuel felt he could not conscientiously remain a member of the Board of Deputies after it had voted from the amount raised for the relief of the famished Jews of Persia, comparatively large gratuities to gentlemen employed in the correspondence connected with the distribution of the fund. Mr. Joel Emanuel considered that the whole amount should have been sent to Persia, subject only to deductions for unavoidable expenses. He complains especially of a gratuity to a gentleman connected with the Board—though doubtless this gentleman had special labours and office charges in connection with the heavy work of transmission. He says that Dr. Loewe, to whom a sum of £50 was voted, returned the amount.

⁂ We deeply regret to announce the somewhat sudden death of Mr. Isaac B. Elkin, son of the late Benjamin Elkin, one of the chief founders of the West London Synagogue. Mr. Elkin was highly respected by his numerous friends, and especially by the heads of his congregation.

Miss Sophia F. Heilbron's Concert.—The farewell concert of Mdlle. Sophia Flora Heilbron took place on Wednesday evening at Mrs. R. D. Sassoon's mansion in Lancaster Gate, by the kind permission of that lady. The concert was highly successful in all respects. The rooms were well filled with a very fashionable company; among whom were the Duchess of Buccleuch, Mrs. Gladstone, Sir Albert Sassoon, C.S.I., &c. Miss Heilbron played extremely well, and her playing was much admired. Her performances included "The Star of India," which is dedicated to the hostess. A duo, harp (Herr Oberthur) and piano (Miss Heilbron) was extremely well executed. Miss Crawford and Mdlle. Limia have charming voices; they were much aplauded. There was also a splendid solo executed on the violincello by Mr. Van Biene, accompanied by Mr. De Solla. At the conclusion of the concert Mrs. Sassoon gracefully invited the assemblage to an elegant supper.

COLUMN FOR THE YOUNG.

"LAG LAOMER," THE SCHOLARS' FEAST.

Many of our young friends to whom the above expression is by no means unfamiliar, would probably still be at a loss to give some historical account of the day so designated; beyond the mere fact that the letters לג stand in the Hebrew system of numeration for 33, and that the name thus represents the 33rd day of the Omer-counting, of the seven weeks intervening between Passover and Pentecost (from the Greek *pentekosioi, fifty*), they could tell us nothing. And yet, we doubt not, they can tell, thanks to their kind teachers, the exact date and origin, so far as known, of the Greek Dionysia and the Roman Lupercalia and Quinquetalia. We are sure then that they will feel an interest in learning something about this one at least of our Jewish minor festivals, connected as it is with events in which their *own* ancestors have taken part, and resting upon well-authenticated history, unlike those pagan festivals whose obscurity of origin is equalled only by their absurdity and blasphemy.

The foundation for the festival of the 33rd of Omer is to be found in one of those huge and ancient volumes which compose the Talmud, and which were written, it is known, above 1,300 years ago. The Talmud contains chiefly discussions upon all the laws of Judaism, together with the opinions held by learned men who lived six or seven centuries before its compilation, as to the carrying out, &c., of those laws. In one of its treatises entitled Yebamoth, and upon the 62nd page (for facility of reference, all editions of this book contain the same matter upon the same numbered page), we read the following:—"Rabbi Akiba had 24,000 pupils, who 'dwelt from Gibath to Antiparos, and they all died in one season, because of the mutual contempt with which they regarded one another. Through this event the world became desert (*i.e.*, destitute of religious knowledge), until R. Akibah went to the south of Palestine and there imparted the Oral Law to R. Meir, R. Jehudah, R. Jose, R. Simon, and R. Eliezer ben Shammua, through whom the Law was preserved. The time in which these pupils died was between Passover and Pentecost." The same event, with variations in numbers and places, is also narrated in several of those collections of ancient parables and sermons, which are called Midrashim; and these are very entertaining, and withal written in a generally easy Hebrew, though interlarded now and then with Greek words. We hope our young friends will read further in these books, and perhaps have a taste for Hebrew literature generally. The exact time of the melancholy occurrence above narrated was defined by the Principals (called *Gaonim, Excellencies*) of the Rabbinical Colleges that flourished in the East between the 6th and 11th centuries of the common era, to have been from Passover to the 18th of Iyar, and this period they ordained should be kept as one of slight mourning, to warn us against the sin which characterized those unhappy scholars. It is for this reason that it became the custom not to marry within this period. The 18th Iyar then, *i.e.*, the 33rd day from the day of bringing the Omer, marks the date at which the mortality among R. Akibah's scholars ceased, and it is this that causes us to keep the day as one of rejoicing. It is thus intelligible, from the scholastic origin of the event, that Jewish schoolboys should feel it their privilege to demand a holiday on that day. But whether this be accorded or not, let them, and let us children of a larger growth too, not forget the sin which was so great that the account of it has been handed down to us for more than 1,300 years, a sin which is unfortunately as rife now as it was then, that of despising each others attainments. *Non omnes omnia possumus.* We are not all of us capable of everything. And those whom God has blessed with power, whether it consist in talent that places them high above their fellows in the little world of School or College, or whether it be abundance of earthly possessions and rank in the greater world of Society, let them not forget that in less than 33 days, nay, in an instant they may be placed in a position where their talent and their riches avail them not one iota. Such is the lesson of "Lag laomer."

A brief account of the Rabbi Akibah mentioned above may be of interest. Upon the political annihilation of our people and destruction of their material possessions, there were not wanting men of energy whose first care was to preserve our spiritual heirloom from perishing. Jochanan ben Zakkai, who at the risk of his life had passed through the besieging ranks of the Romans in a coffin, founded ultimately with their permission, a college in Jamnia, near Jerusalem, and transplanted the Jewish legislative and judicial assembly, called Synhedrin, thither. He was succeeded in the presidency by Gamaliel (the second of that name), and one of the most important teachers of the next generation was Akibah, the son of Joseph. Of his early history we know very little with certainty; some say he was a proselyte, descended from that Sisera who fell by Jael's hand in the time of Deborah. Others affirm that he was a slave of one of the richest men of Jerusalem, and won the heart of his master's daughter, who promised him her hand if he acquired knowledge of the Law. This powerful incentive caused him to enter a school at the somewhat advanced age of 40 to learn there the very rudiments of knowledge. During the time of his laborious study the fair Rachel was true to her lover, and suffered even banishment from her irate parent's house into a life of abject poverty. That Akibah in his younger days was an ignoramus is undoubtedly true, for in the Talmud (Treatise Pesachim, page 49), he mentions the deep hatred he used to bear in those days towards his superiors in knowledge. But what he then acquired he used to such purpose as to be more than a match for his master R. Elieser in disputation, and this especially from the vast talent he displayed in arranging material. Indeed, he worked a complete revolution in the science of the study of the Oral Law. Until his time, the various laws and various decisions under them were retained by memory only (writing them down was forbidden), in a most confused and unsystematic way, which greatly impeded progress in their mental acquisition. Akibah arranged them in order as regards subject and number. Thus under the headings Marriage, Divorce, Sabbath, he arranged, but still only *mentally*, the various laws relating to those subjects. In a sort of *memoria technica* he arranged various laws arithmetically; thus, 4 causes of damage to property, 5 classes of men who may not make the priests' heave offering, 36 crimes punished by excision (כרת), 39 primary kinds of work forbidden on Sabbath. Thus it is said R. Akibah made "handles" for the Law. (Talm. Treat. Gittin, p. 67.) A leading exegetical idea of his was that in the Hebrew text of the Law not a word, not even a letter, was really superfluous, but that upon each apparent superfluity, some fact or law depended, and was, so to say, memorialized. The new arranger of the Law soon became renowned far and wide; his obscure origin and former lowly position clothed him in the eyes of the many with interest. The studious youth of the country, always eager for novelty, collected around him in vast numbers, as we have seen above. His wife Rachel, from whom at her request he had separated himself for some time, met him again while surrounded by an enthusiastic crowd of disciples. She pushed her way through the throng and fell at his feet, grasping in veneration the knees of her now famous and respected husband. This importunity displeased the zealous disciples, who did not know her, and they strove to push her aside. But the great man raised her in his arms and told them, "For what I now am, and for what, therefore, ye now are, we have to thank this woman!"

Akibah resided generally in Bne-barak, but was often in Jamnia as a member of the Sinhedrin, and very rarely was a decision given there in his absence. They said, "When Akibah is absent, the Law is absent;" any delicate mission, or one requiring personal influence was entrusted to him, who amid all his honour, never lost the modest bearing pertaining to his original station, a virtue to which so-called clever and great men are not generally given.

But all this peaceful devotion to the study of the Law was soon to be disturbed. Scarcely fifty years of peace were granted to the recently torn and devastated land of Palestine. The troubles commenced at the time of Trajan's march against the Parthians, (114), in whose country great numbers of Jews were settled, who rejoiced at the opportunity of using their steel upon the enslavers of their brethren in Judea. In the town of Nisibis and the territory of Adiabene the Jews especially distinguished themselves, but to no other purpose than to enrage the mighty soldier-Emperor, before whose tremendous power they fell. Disturbances then broke out in Cyprus, Egypt, and Cyrene; in the chief town of the first named, the Jews are said to have slaughtered 240,000 heathens, (Dion Cassius, 68, 32), and in the struggle that ensued in Alexandria, the famous synagogue of which it was said, "Whoever has not seen it, has not seen the Most Beautiful," was destroyed. The insurrection was put down with some trouble, (117), but Trajan had to leave Parthia without having succeeded in subjugating it, so determined was its resistance. He was succeeded by Adrian, and under this emperor the late disturbances broke out again in the shape of a rebellion of the Jews in almost the whole extent of the Roman Empire. For many years they prepared in silence and secrecy. A Greek historian relates that the Jewish armourers made the weapons for the use of the Romans especially weak and fragile, as they knew the time was coming when they should cross swords with them. Arms were collected, underground passages and caves furnished with provisions, and R. Akibah, in the hope of seeing Judea once more free, seems to have directed the preparations with noiseless and unceasing energy, visiting far distant districts to enflame the minds of the Jews, to be up and doing. At length open hostilities commenced, (132), and the hero of the war was Barcochbah, whose name became as terrible to enervated Rome, as Brennus, or the Carthaginian, Hannibal. Like every revolutionary hero, Barcochbah sprang up suddenly from an unknown origin, but was greeted at once by Akibah as the one who was to restore Israel's independence, in fact as Messiah, an opinion however, which was not universal. Still Jews from all parts of the world streamed to his banner, heathens, and even the inveterate Samaritans joined him, hoping that hated Rome was soon to fall. His forces reached the respectable number of 500,000. The Roman general Rufus retreated before them, and in one year the Jews gained possession of 45 places, and 980 towns and villages. Adrian's best generals could do nothing to stay their victorious progress, and Barcochbah even exercised the sovereign power of coining money, and held undisputed possession of Judea for two years. But with the appointment of Julius Severus, recalled from Britain, general affairs changed. All precise accounts fail, but from the general intimations given by historians we learn that the Romans recovered their ground rapidly. We know that the last fight was fought out at Bethar, into which Barcochbah had retired, but of this important siege we are told only that it lasted one year, that the Romans were on the point of raising it, and that famine played its accustomed havoc within the walls. The town fell, and half a million of its inhabitants perished by the sword, besides those whom fire and famine carried off. Those who escaped lived for many years the life of wretched fugitives in caverns and clefts of rock, pursued by the ruthless cruelty of the Romans. The site of Jerusalem was ploughed over and another town built somewhat to the north, and called *Aelia Capitolina*, from Aelius, Adrian's first name, and the Capitoline Jupiter. Jewish observances of every sort were forbidden under pain of summary execution. The teachers, the repositories of the law, were put to an ignominious death, and among them was R. Akibah. His skin was torn from him with steel combs, and under this torment he breathed out his pious soul with the words, "Hear O Israel, the Lord our God, the Lord is the One!"

THE JEWS ON THE CONTINENT.

OUR FRENCH BRETHREN.

The literary powers of members of our community make themselves honourably conspicuous in France. The Academie des Sciences, Belles-Lettres et Arts of Bordeaux, says the *Univers Israelite*, has awarded a silver medal to M. Henri Gradis for his "History of the Revolution of 1848," of which recently the second volume has been published. Also in dramatic literature Jewish writers are asserting for themselves a good position.

M. Albert Millaud by his "Plutus" and by another production of an entertaining character, is gaining a name. It is to be hoped that the Jewish dramatists of France will distinguish themselves for patriotism by infusing into their productions that high tone of moral propriety which is the essence of practical Judaism, and would be thoroughly appreciated by all who have the progress of our people at heart.

At Marseilles, M. Adolphe Carcassonne, an author of poems which, according to the *Revue Israelite*, have met with a favourable reception, has issued a new collection of verses under the modest title of "Air Bubbles" (Bulles d'air), which are described as being written in a spirited manner and as full of feeling. We admire the suggestive title of one of the poems which ought to be made the theme for the league of all nations. It is, "No more War!"

If signs of peace are to emanate from the bosom of our community, we may regard as one omen of good-will, that the French Alliance Israelite have determined to hold in future, in addition to the annual meeting in Paris, an annual general meeting in one of the foreign capitals. Rumour names Amsterdam, Vienna or Pesth as the probable centre of a universal gathering.

The angry feelings excited by the proposal for the formation of a separate Alliance at Berlin have subsided, and have given way to peaceable and acceptable measures. The recent monthly bulletin of the Alliance Israelite contains a report of the commission charged to examine the resolution passed by the Berlin Committee on the 10th and 11th of last December. The district committees will have the utmost freedom of action without being severed from the Central Committee. Further details and other gleanings from that bulletin will be given in a future number.

THE JEWS IN SWEDEN.

We have but few opportunities of gathering information regarding the Jewish population of Sweden, and are therefore the more pleased to glean some items from the *Archives Israelites*, which will not be unwelcome to the readers of the *Jewish Chronicle*. The Jewish congregation of Stockholm consists of about 900 souls, and has been established there for more than half a century. The majority of the first settlers consisted of Poles, and since they constituted themselves into a religious body the teachers of religion have, as a rule, been summoned from Germany.

Many Swedish Jews at present hold influential posts, and have received decorations from the government in recognition of useful public services. In the list of men who have signalised themselves on the score of talent and meritorious offices, we mention the Consuls General for Denmark and for Germany; a leading director of railways; a distinguished architect; a director of the institution for the deaf and dumb; a member of the municipality of Stockholm, &c., &c. The science of medicine, and the arts of painting and music also have their eminent representatives amongst the Jews, who in the last ten years have made rapid strides in social importance, and have a promising future before them, for since the early part of 1870, the last vestige of religious exclusion has been swept away. The synagogue at Stockholm, situated in the fairest part of the city, is described as being a magnificent temple of religion, and is placed under the spiritual direction of Dr. Lewisohn. The writer, whose ideas we have here sketched, declares that every effort is being made to elevate the condition of our Swedish brethren, but we do not learn from his communication whether the Jewish congregations in the provinces are in as flourishing a state as the congregation of the Swedish capital.

Mr. Ellis A. Davidson on Engraving.—On Monday last Mr. Ellis A. Davidson delivered the fourth of a series of lectures on the History and Art of Printing at the Stationers' Hall. This lecture was devoted to the illustration of Wood Engraving. During the lecture, Mr. Davidson made reference to the realistic manner in which Scripture was "illustrated" in the middle ages. Thus, Adam and Eve were represented coming out of the Garden of Eden through large iron gates with immense hinges; Jacob was shown going down to Egypt in a chariot and with postilions; Jonah was cast out of the belly ofthe fish on a rock, on which was represented a Gothic church and a castle of the middle ages, and other like instances were given.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutritions and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills"—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homœopathic Chemists, London." **Manufacture of Cocoa.**—"We will now give an account of the process adopted by Messrs. James Epps & Co., manufacturers of dietetic articles, at their works in the Euston Road, London"—See article in *Cassell's Household Guide*.

Notices to Correspondents.—T. J. misunderstands Dr. Beke. He does not deny Revelation by his argument. Dr. Schontheil.—Next week. Mr. G. L. Abrahams.—Enquiry shall be made. P. A.—Some other matter was referred to. His contribution will appear.

Received.—An Englishman, משה, Mr. Slager, Excelsior, Mr. H. A. Isaacs, Adam, A Seatholder, Mr. Aaron Cohen.

LITERATURE.

Palestine and Roumania. A description of the Holy Land, and the past and present state of Roumania. By Rabbi H. Z. Sneersohn, of Jerusalem.—(New York, Hebrew Orphan Asylum Printing Establishment.)

This little volume consists of five lectures delivered on different occasions by the author, on the Holy Land, and the condition of the Jews in Roumania, together with items of miscellaneous matter having Biblical and historical interest, and copies of testimonials which the rabbi had received from time to time and from various sources. The work is evidently that of a man zealous for the weal and honour of his countrymen; but generally speaking, the rabbi allows his enthusiasm to over-run his prudence, and his strictures on those of his brethren whose zeal does not glow so ardently as his own, are often unjust and undeserved, and could only be penned by one who was slightly a visionary in political matters. The author has paid some considerable attention to the condition of the Jews in Roumania, and his opinion on that point is, perhaps, entitled to consideration. He believes that the Roumanian question is one of the deep-laid political schemes of Russia, who is constantly looking towards the East with a devouring eye. There is therefore no hope for any change in the condition of our suffering coreligionists in Roumania so long as the Eastern question remains unsettled. The rev. gentleman's observations are not so valuable now that the late Brussels Conference has been held as they would have been previously; but whether he is right or wrong in his conjectures, he deserves praise for the part he took in obtaining an interview with President Grant and soliciting the services of Mr. Peixotto at a time they were sorely wanted. The blemish we have pointed out—that of over zeal—may even exercise a beneficial influence amongst readers whose sympathies are not sufficiently active.

History of Modern Serbia. By Elodie Lawton Mijatovics (London, Wm. Tweedie, 1872.)

A Modern Serb has published in London a readable and handsome little volume detailing the history of his country between the years 1804 and 1872. The war of the Crimea and the persecution of the Jews in Roumania have served to direct the attention of the European public to the border lands between the Christian and the Turk on which European statesmen had always kept their eyes. Mr. E. Lawton Mijatovics details the wild and gallant stand made in the beginning of this century by Black George (Kara George) and his companions against the Moslems, the ferocious bravery with which it was met, the weakness of Austria, the unabashed and repeated treachery of Russia. According to the book before us, Kara George is the Garibaldi, Milosh Obrenovics the Cavour of Servia.

In the years between 1836 and 1839, England, represented at Belgrade by Colonel Hodges, and at Constantinople by Lord Ponsonby, had still, under the guidance of Lord Palmerston, great influence in the East. But in 1839 she suffered a diplomatic defeat at the hands of Russia, and Milosh Obrenovics went into exile. He returned in 1859, and Prince Milan, the present ruler of Servia, is his grandson. The assassination of Michael, Prince Milan's father and predecessor on the throne, secured more firmly the continuance of the Obrenovics dynasty.

The Serbs in Servia numbered 1,217,576 in the year 1866. But this bears a small proportion to the number of the Serbs dispersed in the neighbouring countries. There are 6,000 Jews in the Principality, and the Government supports the Rabbi. From other sources we have learnt that the Jews are confined to a narrow quarter of Belgrade. The dream of Servians is a free and united Servian nationality. They aspire to the praise of Western civilization, and loathe the ancient suzerainty of the Porte. Perhaps it may one day occur to them that it is not a modern practice to maintain a ghetto, nor civilised to oppress an industrious community, and that nations can never be called free, a portion of whose citizens are in captivity, nor united if they repel individuals on the score of religion. If Servia hopes to expand her frontiers, let her deserve that destiny by ceasing to contract the bonds of the Jews.

Law of Husband and Wife. Remarks on the Married Women's Property Bill. By Philo Familias (Hatton and Son, Chancery Lane, 1873).

We hear a great deal now-a-days of the Rights of Woman. The object of the pamphlet before us is to defend the Rights of Man. Such a change is quite refreshing. The writer shows (and really with some reason) that "we are not so bad as we seem;" that men are not always to blame in the wife-quarrel cases which disgrace this country; and that the tendency of magistrates to give the husband wrong in any dispute is neither just nor generous. He, with scant gallantry but with some truth, hints that women are not always perfect; and when differences of opinion, which sometimes culminate in an assault, a divorce, or even a murder, occur in ill regulated families, women are sometimes responsible. The publication of this book may help to stem the tide of "women's rights" which tends to overwhelm unhappy manhood.

London Hospital, Whitechapel-road, E.—Monthly Return of Hebrew In-patients—In the wards April 1st, 25; admitted during the month, 17—total 42. Discharged, 17; died, 2—total 19. Remaining in the wards May 1st, 23. N.B.—This return is exclusive of all Hebrew out-patients, of whom no separate record is kept.

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CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah.
Friday	Iyar 12	May 9	Sabbath com. at 7·0	אחרי מות וקדושים Lev. xvi. 1. to xxi 1.	Amos ix. 7 to end of book.
Saturday	13	10	Sabbath term. at 8.21		
Sunday	14	11	פסח שני		
Monday	15	12	תענית שני תניינא		
Tuesday	16	13			
Wednesd.	17	14			
Thursday	18	15	לג׳ לעומר		

Friday next, May 16, Sabbath commences at 7·0.

MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, MAY 11TH.

Hambro' Synagogue, General Meeting, at Synagogue Chambers, 1 p.m.

Borough Jewish Schools, Distribution of Prizes, at Lecture Hall, Carter-street. Walworth, 12 noon.

MONDAY, MAY 12.

Board of Guardians, Board Meeting, at office of Board, 5 p.m.

TUESDAY, MAY 13TH.

United Synagogue, General Council, at Central Synagogue Chambers, 7 p.m.

WEDNESDAY, MAY 14th.

Board of Guardians, Canvassing Committee, at offices of Board, 5·30 p.m.

THURSDAY, MAY 15TH.

Westminster Jews' Free School, Distribution of Prizes, at Schools, 4 p.m.

NOTICE.

The present number of the JEWISH CHRONICLE consists of Twenty Pages. It includes a Supplement of Four Pages.

Newsvendors are bound to deliver the Chronicle with its Supplement complete without extra charge.

When opportunities are presented, in future cases of pressure of urgent and interesting matter, Supplements will be published.

The Jewish Chronicle

LONDON: FRIDAY, MAY 9, 1873—5633.

SUNDAY TRADING.

Several vexed questions are or have recently been agitating the usually serene atmosphere of the community. In the West, Bayswater is still in the throes of discussion on the great Enlargement or Non-enlargement question. The synagogue elections, especially in the central districts, have not been without their elements of discord. In the East, the Hambro Synagogue question is a matter of heated controversy; and even an effort has been made to eke a nice little quarrel out of the "poor box" of foreign worshippers in the Great Synagogue. Nothing save prudence and forbearance on both sides have saved the Berkeley Street representation question from becoming an apple of discord at the Board of Deputies. Among these contentions in the high atmospheric strata of the social sphere, it is possible that a subject which affects the lower social strata—the small tradesman class—may be disregarded, though that subject does affect that class very materially, nay essentially. Still we feel it a duty to call attention to it. for the interests of all our brethren are very near and dear to us. Those interests must be considered with care and defended with zeal.

For some years an Act which presses heavily on our brethren, and which is familiarly known as the Act of Charles the Second, had fallen into abeyance in many quarters of the metropolis—those in which the class of "small tradesmen" most do congregate. By small tradesmen we mean the retailers of articles of consumption required by the working classes—retailers residing in districts populated by such classes, as for instance Whitechapel, Hoxton, St. Giles, St. Luke's, Charlotte Street, Borough, Lisson Grove, &c. It has long been the practice for numerous shops in these vicinities to remain open for at least a portion of the day on Sundays, as it is almost impossible for mechanics and their wives to make purchases on ordinary week days, especially of articles of food which cannot be conveniently or healthily kept over night in the small, ill-ventilated tenements of the poor, in which there are, as may be well supposed, no cool cellars nor wholesome larders—no meat safes nor cupboards exposed to pure circulation of air. Although the mode of Sunday observance is to a certain extent settled by statute, and although in most large thoroughfares and in the better class neighbourhoods, the shops (except in certain trades specially excepted), are scrupulously closed, yet traffic is carried on openly on Sundays in thoroughfares and localities such as those above indicated. Any one traversing London streets on Sundays with an observant eye may have noticed shops—nay lines of shops—unblushingly open, and trade busily carried on—yes, even under the eyes of the stolid policeman on his beat, and probably of the clergyman on his silent way to church. It must be confessed that in some instances Sunday Trading was pursued to an unpleasant extent, and the streets were invaded and made hideous by noises and cries. Yet the partial permission of trading was for the benefit not only, or not so much, of the trader himself, but for the more general benefit of the industrial classes in the midst of which Sunday Trading was carried on. At length a violent reaction set in. The old act of Charles the Second was taken up. Other Sunday legislation was introduced; and the observance of the day was rendered more stringent, in so far as regards the repression of trading. With such severity were penalties inflicted that we remember a case in which a lad—for offering a caged bird for sale in Norton Folgate on Sunday—was sentenced to *a month's imprisonment*—a penalty, or which he might, if so disposed, have enjoyed the luxury of committing an aggravated assault,—of beating his wife if he had one, or at least of torturing a child or mutilating a dumb animal. Now a vigorous onslaught has been made on Sunday Trading in St. Luke's, and elsewhere, and numerous prosecutions have been instituted. The magistrates seem, when the cases have been brought before them, to have regarded them with leniency—even with indulgence. Sitting in their courts to administer laws which they did not make, and of which perhaps they might not wholly approve, they could not do otherwise than carry those laws into effect, though they "tempered justice with mercy." It is needless to say that the enforcement of the Sunday law presses heavily on the working classes for whom the greatest sympathy should be entertained—and a Tradesman Protection Society has been organized for the defence of tradesmen from rigorous inflictions of restrictions and penalties, and for the repeal of obnoxious acts which once had fallen into desuetude and which had been recently revised and re-enacted in a new dress. This Tradesmen Protection Society has held meetings and has even had a triumphant procession to the West End.

Now it is not for us to analyze in this instance the injustice and irregularity of the incidence nor the inconsistency of the provisions of the Sunday Trading Laws. We confess we cannot quite understand on what principle they are organized. It is lawful to work omnibus horses and cab horses all Sunday from "early morn to dewy eve," but not lawful to work a steam engine for certain hours of the day. It is lawful to buy gin or beer for certain hours, but not milk or bread. It is lawful to sell tobacco, but not to sell soap. It is lawful to drive to church behind high-stepping horses and powdered coachmen. It is even lawful for vulgar orators to spout sedition or blaspheme religion to a gaping crowd in public thoroughfares on Sundays, but it is not lawful for men to feast their tired eyes and refresh their aching brain—weary with a week's labour—with a sight of the works of art in galleries, or works of nature in museums. It is not for us to probe the natural inconsistencies consequent on the selection of a day for a Sabbath which is not the Sabbath of the Bible, (for *this* the first day of the week certainly is *not*, if men believe the Decalogue) and consequent also on modes of observing it which are not sanctioned by religion or tradition. This question opens too wide a field for present discussion. But the law being as it is—and however severe it is—we would urge our Jewish brethren to be careful not to be foremost in its violation. We admit the hardship presses very heavily—exceptionally heavy on Jewish tradesmen. They lose the seventh day of the week—the real Bible Sabbath. On that day they abstain from trade, and they give the day to rest and religion. It is hard for them to lose the first day of the week also. Yet we would not have them engaged in illegal resistance to a law, however unjust, however oppressive. The Jew is the custodian of a day of rest—a day of public and private cessation from work. Moreover it is not well that Jews should be in the front in organising resistance to the sabbath law of the dominant religion. Doubtless this remark of ours may render us unpopular, but we believe it is judicious. But we do not in any way despair of the evident injustice being rectified by legal means if properly sought. The sole argument by which our Christian fellow-countrymen justify their observance of a non-Biblical Sabbath is—not that it is commanded in the New Testament—for that book is silent on that point: but that the principle of a Sabbath of one day in seven being conserved, it matters little which day of the seven is thus to be kept as a Sabbath. To which we answer *Tu quoque.* If this be so, then provided we Jews keep one day in seven as a Sabbath of abstinence from trade—a closed shop Sabbath—it can matter little to our Christian fellow citizens which day of the seven we keep. Let it therefore be Saturday. Provided the Jews keep closed shutters on Saturdays and not otherwise, let them open on Sunday. Such an arrangement is at present in force in one of the United States of America. There is nothing fantastic or impracticable in it. We advise our brethren to prepare a case and submit it to the consideration of the Board of Deputies. They have a Law and Parliamentary Committee whose province it is to investigate the subject and consider the feasibility of memorialising the legislature thereon. The principle has already been conceded, thanks to the spirited intervention of Sir David Salomons, who secured the indulgence of exceptional legislation for the Jews in the matter of Factories and Workshops. But it would not be well that our brethren should put themselves out of court by initiating or even taking foremost rank in resistance to laws which, however harsh, one-sided and onerous, are still the laws of the land—obedience to which is a duty of every Englishman—and it has hitherto been a duty of which Jewish Englishmen have made a pleasure.

SIR ALBERT SASSOON.

The visit of the head of the house of Sassoon to this country, in which branches of that distinguished family have been for some time established, is an event which should not be passed by without comment. The Sassoons of India are not only merchant-princes, but they are eminent for their public spirit, their munificent philanthropy, their patronage of education, and what is most important, their devoted attachment to the interests and observances of their religion. Sir Albert Sassoon occupies a position of princely magnificence in Bombay. The wealth of the family is notorious. But neither affluence, nor power, nor influence—neither the smiles of courts nor the favour of princes—have tempted the Sassoon family to swerve from the practice of those precepts which are enjoined by their Religion—to belong to which is indeed their chief glory. The services rendered by Sir Albert and his father to the town of Bombay received recognition from Her Majesty in her capacity of Sovereign of India. Sir Albert, as Companion of the Star of India, is we believe, the first British subject of the Jewish religion who has received from a British Sovereign a Companionship in one of the "orders," the other Jewish knights being what is termed in heraldry and chivalry, knights bachelors, that is to say, knights not "wedded" to any particular order. The Star of India is an order instituted by the Queen as a recompense of merit or mark of distinction to her subjects in the great Indian Empire. It is indeed with regret that we notice that the members of the Sassoon family in England do not take a more active part in the management of our communal institutions—posts which their position, their wealth, their accomplishments and their abilities entitle them, and almost call on them to fill. The late Mr. S. D. Sassoon, whose early death was so greatly lamented, began to take an active part on the Council of Jews' College, and if it had pleased Providence to have spared him, he might have served that and other institutions with great advantage. What we need greatly is not only pecuniary aid, but active workers in the communal cause—persons of ability to take interest in that cause and its institutions—to think for them, act for them and labour for them. When a worker happens also to be a giver—and when the worker and giver happens also to be a person of high social position and a sensible right minded person also, all the required qualities for success and for righteous influence are united. It is no secret that the earnest and zealous interest taken by members of the Rothschild family in communal matters has tended to render that family so influential and so popular. We trust that the visit of the head of the house of Sassoon to this country may have among its happy fruits the accession of the members of his family to the active administration of public affairs.

Without believing in oligarchies, we believe there is a tendency of the human mind in refined countries, and especially of the English mind, to accept, even if it does not court, the guidance of leading families; and that tendency, as we know by the political history of our country, has had its advantage and has given security to Freedom itself. Sir Albert Sassoon's first public appearance in this country was, with great propriety and consistency, at the Public Distribution of Prizes at the ancient Spanish and Portuguese Schools, reported in another column, where he was received with delight and enthusiasm. The active interest taken by Sir Albert in education rendered his appearance in the chair on this occasion most appropriate. Perhaps one of the most touching incidents of that occasion was the reading of a letter from Sir Moses Montefiore, in which the honoured baronet, with that special grace and courtesy that distinguish him, expressed a desire to commemorate in a lasting manner the "happy era" of Sir Albert's visit. This is suggestive. We think that as men like Sir Albert belong not to one congregation alone, but to all congregations, it would be a proper and expedient course, if the Jews of London were to greet Sir Albert Sassoon, C.S.I., by a public reception or entertainment, so as to offer a welcome to a distinguished member of their race who is also their fellow-subject, and who has been honoured by the Sovereign by a mark of signal favour. We would have such a movement emanate not from a party, nor a section; nor should it be carried out by an institution or special body—but it should be an expression of respect and regard for an individual among the members of a race whose affinities and sympathies bind them firmly together, irrespectively of distance or of clime. We have authority for stating that this proposal, emanating from us, will have the earnest sympathy of the Rev. Dr. Artom.

JEWS' FREE SCHOOL.

We call special attention to a remarkable educational success of which we think the community may be proud, and which reflects fresh lustre on the training powers of the Jews' Free School, in Bell Lane, Spitalfields. The success of that institution in training teachers is really astonishing, and a great proof is given by the following instance, which is briefly recorded in another column. From the official list just published, it appears that out of more than one hundred and twenty acting teachers who presented themselves for certificates at the College of the British and Foreign Schools Society (at Stockwell and Borough Road) only *two* teachers passed in the first division, and these two are Esther Barnett and David Isaacs, B.A., *both* teachers trained, taught and practising at the Jews' Free School.

We think that this information should be widely diffused, and it is a satisfactory reply to those inclined to depreciate our institutions and our community. We sympathise with the natural gratification of the Head Master, Mr. Angel, at this agreeable result of his arduous and devoted labours.

JUDAISM IN SOUTH AMERICA.

It was Canning who said in one of his brilliant speeches when referring to the liberty of Spain—that he called the new world into existence to redress the balance of the old—an euphemism for the fact that when freedom was crushed in Spain by the intervention of the French army led by the Duke of Angouleme, Canning advised George the Fourth to acknowledge the independence of the South American Republic which had revolted from Spanish rule. He said that he could not prevent the establishment of tyranny in Spain, but he was resolved that it should be in Spain without the Indies. It was a pity, however, that when Canning, by the instrumentality of British official recognition, secured, or at least materially strengthened the political liberty of the ex-colonies of Spain, he did not take measures to establish or even guarantee religious liberty in those regions. Had he done so, the "balance would indeed have been redressed;" but the plain fact is that for fifty years after the establishment of the independence of the revolted colonies, there was no more, or scarcely more, religious toleration in them than in the mother country. At least this is the fact as regards the Jews. We do not think this was exactly the case in the great South American state which separated itself from Portugal and established itself as the constitutional Empire of Brazil—an empire whose assured and developed liberties offer a singular and pleasing contrast to the repression and oppression that signalized the republics that surround it. But even in Brazil it was owing to the intervention of a Jew high in the favour of the Brazilian Court—we mean the late Denis, Baron de Samuel—that the Protestants of the empire obtained land on which to build a Protestant church.

We are led to these considerations by a remark of similar tendency in the *Archives Israelites* in referring to the recent establishment of a Jewish association by government authorization at Rio Janeiro, the capital of the Brazilian empire. The *Archives* congratulates the community on the fact that Judaism, which our contemporary in a justifiable and perhaps commendable spirit of national zeal deems to have been prejudiced and injured in the ex-French Rhine-Provinces of Lorraine and Alsace by the cession of those regions to Germany, has become strengthened in the New World by the organization of this Jewish Association in Brazil. While sympathizing with the spirit of our French contemporary we do not quite go so far as it does in its inferences, either as to any detrimental effect on Judaism arising from the cession of Alsace and Lorraine to the German Empire, nor as to any very brilliant result of the organization of the Brazilian Jewish Association. Yet the latter event has a great significance. It is, to use a hackneyed but admirably expressive phrase—the insertion of the thin end of the wedge. Religious exclusiveness, however, is a tough block, and it takes more than the thin end of a wedge to make way through its stubborn obduracy. There never was a proverb more untrue than that often quoted French saw *Ce n' est que le premier pas qui coute.* Very epigrammatic, no doubt; but like other epigrams, more brilliant than accurate. The after steps, the pursuit of a wise and fortunate commencement, must be urgently carried on, and we earnestly hope that by judicious management and energetic endeavour, our brethren in Rio Janeiro will succeed in establishing an important congregation. The institution just organized under imperial sanction is in itself a congregation,—to say the least the nucleus of a congregation. Not long since at Lima, in Peru, long a stronghold of intolerance, a Jewish cemetery was accorded; and there have been meetings for Divine worship. The Emperor of Brazil during his recent visit to this country took special interest in the affairs of the Jews. It may be remembered that he visited two synagogues during the performance of Divine worship. It may indeed be believed that he will take like interest in the Jews of his empire, and that under his benevolent and enlightened rule, our brethren may establish flourishing communities in his vast dominions. The enterprize, integrity, business intelligence and commercial relations of the Jews can scarcely fail to be of great advantage in promoting the prosperity of this progressive empire. DON PEDRO, evidently an observant and well-informed man, has perhaps well considered the benefits that might arise to an empire whose commercial and industrial powers require development by its becoming the home of flourishing and free communities of Israelites. It is a feature of our age that the monarchs of our age are intelligent men; but among the whole brotherhood of monarchs there is none more able and sensible than the Prince whom Brazil has the happiness of claiming as her constitutional sovereign.

BOROUGH JEWISH SCHOOLS.

THE annual distribution of prizes to the Borough Jewish Schools is appointed to take place next Sunday. We trust that it will be largely attended. These Schools deserve well of the community. They effect great practical benefits. They are well administered, and they are successful. The constant and assiduous services of Mr. BARNETT MEYERS on behalf of this institution will meet their best recompense if, on occasions such as the distribution of prizes, the friends of Anglo-Jewish education flock in great numbers around the CHIEF RABBI and Sir BENJAMIN PHILLIPS. We are glad to observe that the boys of the Schools are being carefully trained by Mr. WOLFF to act as a choir in the neighbouring synagogue. This is a very proper step. Choral singing is an excellent discipline. It softens the manners of boys *nec sinit esse feros*. The boys doubtless feel it a privilege to act as volunteer choristers, and we trust that the congregation will encourage them by offering prizes to the most regular attendants and the most orderly pupils of the choir. When the synagogue is established at East London we hope a similar course will be adopted in Stepney Schools. The Borough Schools commend themselves to the sympathies of all interested in the great object of Anglo-Jewish education, and we heartily trust they will thrive and flourish.

ELECTION SUNDAY.

WE have dubbed with the title of Election Sunday the Sunday on which the congregations forming that powerful corporation called the United Synagogue elect their local honorary officers, and their representatives to the Council, the former annually, the latter triennially. Year by year the animation of these elections increases. They are no longer tame, insipid, routine affairs, in which no interest, no feeling, certainly no excitement, is shown. They have passed into a phase of healthy vitality. There is no longer any apathy in synagogue politics. A healthy excitement is aroused, It is one among the many benefits of the United Synagogue that it has evoked a spirited interest in a right channel. At first a position on the Council of the United Synagogue was accepted as a right or almost as a favour conferred by acceptance. No desire to obtain the post was evinced, no grateful appreciation of the confidence of a constituency was manifested. It is not so at present. And we hope that it may not be so—nay, less than ever so, for the future. Men seek the suffrages of their fellows, because they value the post to which those suffrages can elevate them. On the other hand, a new sense of responsibility and of interest pervades the constituencies, and we cannot but regard the result as altogether beneficial. The somnolent manner in which some years ago the thousands of synagogue-going Jews allowed themselves to be governed (and in some cases mis-governed); in which they drifted into disunion, indifference and complication, was in a high degree reprehensible. But the evil exists no more. Once a year every seat-holder has the privilege of meeting the wardens and executive of his synagogue face to face in the Court of Hustings, and of challenging, by his vote and even by his voice, the course of administration. We do not presume to say the system on which the elections are organized is absolute perfection. Indeed it can be improved, and greatly improved; but from that system, which is only a detail, we look to high principles, and we unhesitatingly say that the excitement prevailing in some of the London congregations on Sunday last is a proof of healthy interest in the politics of the synagogue.

It was a strange coincidence that while the activity of the Present was manifested vividly in the congregations of the United Synagogue which is the newest congregational body of London,—the Past and the Future held their holyday meanwhile in the most ancient congregation of London. While the busy manhood of the day was struggling for government in the vestry-rooms of the United Congregations, the serene festival of education—link between the past and the future—was being held in the halls of the Sephardim Congregation; a congregation whose past was so glorious, and for whose future the hand of education is busily working. In each case there were signs of a healthy and renewed vitality; and different as were the scenes and the occasions, each of itself seemed a lesson to the doubters and the desponding. Israel is awake again—actively arousing itself to action and striving for success.

We earnestly hope that the new members elected to serve as representatives on the General Council will strengthen that important body and work with harmony in the ranks of their senior colleagues. Much yet remains to be done, and there is great scope for the labours and talents of new members of Council.

JEWS' INFANT SCHOOLS.

We have received the reports of Her Majesty's Inspector in regard to the Jews' Infant Schools, and present an abstract:

"Commercial Street School.—The school is in very satisfactory condition. It has much improved since last year, and the defects pointed out in last report have disappeared."

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Barber, Jos., Esq.	5	5	0
Ricardo, Francis, Esq.	5	5	0
Scrimgeour, J. and A., Messrs. ...	52	10	0
Laurie and Millbank, Messrs. ...	21	0	0
Samuel, B., Esq.	5	5	0
H. S.	5	5	0
Pawle, F. C., Esq.	10	10	0
Campion, F., Esq, ...	10	10	0
Fielding and Son, Messrs.	21	0	0
Dignum, F. B., Esq....	5	5	0
Devot, A. L. B., Esq.	5	5	0
Price, C. W., Esq.	5	5	0
Vigne, John, Esq.	5	5	0
Whitehead, J., Esq.	10	10	0
Oldrey, R., Esq.	5	5	0
Moore, W. B., Esq.	21	0	0
Heap, C. R., Esq.	5	5	0
Kemp, D. F., Esq.	5	5	0
Powell Lewis, Esq.	2	2	0
Causton, Geo., Esq.	5	5	0
	£2,201	11	0

M. A. S.	£5	0	0
Paget, Mrs. L....	2	0	0
Per J. G. B.	31	10	0
London and County Banking Company	105	0	0
Lawley, Lady...	105	0	0
Ditto (annual)	5	5	0
Benyon, Rev. E. R....	20	0	0
Caldecott, Andrew, Esq.	26	5	0
Caldecott, Edwin, Esq.	26	5	0
Tasker, the Countess...	20	0	0
Lloyd, Wm. Jones, Esq.	100	0	0
Brooks, W. Cunliffe, Esq., M.P. ...	105	0	0
C. Skipper and East, Messrs. ...	15	15	0
Brassey, Henry A., Esq., M.P. ...	200	0	0
C. F.	20	0	0
Turquand, Youngs, and Co., Messrs.	5	5	0
Byass, R. Nicholl, Esq.	200	0	0
Williams, Deacon, & Co., Messrs...	100	0	0

Heugh, Balfour, and Co., Messrs.	£50	0	0
Heugh, John, Esq. (annual)	5	5	0
Lennard, Sir T. Barrett, Bart.	25	0	0
Bosanquet, Salt, and Co., Messrs.	25	0	0
Hart, John T. and Son, Messrs.	2	2	0
Digby, Wingfield, Esq.	25	0	0
Huth and Co., Messrs.	500	0	0
Prescott, Grote, Cave, and Co., Messrs.	100	0	0
Whitaker, John, Esq.	100	0	0
McCalmont Bros. and Co., Messrs.	100	0	0
Loder, Robert, Esq.	200	0	0
Anderson, Messrs. H. D. and Co.	31	10	0
Bischoffsheim and Goldschmidt, Messrs.	500	0	0
Brown, Shipley and Co., Messrs.	100	0	0
Smith, Fleming, and Co., Messrs.	50	0	0
Thomson, Bonar, and Co., Messrs.	50	0	0
Whitbread and Co., Messrs.	105	0	0
Alexanders, Cunliffes, and Co., Messrs.	105	0	0
Lloyd, Lowe, and Co., Messrs.	25	0	0
Beadles, Messrs. W. J. and F.	10	10	0
London and Westminster Bank	210	0	0
Hutton, Thos. O., Esq.	25	0	0
Eversley, Rt. Hon. Visct.	40	0	0
Wolverton, Baron	25	0	0
Oliver, Joseph, Esq.	10	0	0
Walter, A. T., Esq.	25	0	0
Goldsmid, Sir Fras. H., Bart., M.P.	100	0	0
Green, Henry, Esq.	200	0	0
Smith, Sir Chas. C., Bart.	100	0	0
Taylor Bros., Messrs.	105	0	0
Davis, Wm., Esq.	100	0	0
London Assurance Corporation	100	0	0
Kinahan and Co., Messrs.	10	10	0
Medland, Mrs.	20	0	0
Medland, Miss	10	10	0
Lister and Biggs, Messrs.	10	10	0
Curtis, Chas., Esq.	100	0	0
Woodman, Dr. W. B.	5	5	0
B. D.	2	0	0
Haywood, Tyler, and Co., Messrs.	5	5	0
Buxton, A. Fowell, Esq.	10	0	0
C. D. S.	10	0	0
	£4,425	2	0

By John Hodgson, Esq., Steward.

Steinmetz, W. Thos., Esq	£100	0	0
Britten, Forrester, Esq.	52	10	0
Britten, Lieut. R. F., R.N.	52	10	0
	£205	0	0

By J. G. Hubbard, Esq., Steward.

Gilliat, John S., Esq. (additional)	£50	0	0
Morris, Jas., Esq.	100	0	0
Greene, B. B., Esq.	50	0	0
Hubbard, W. E., Esq.	50	0	0
Morgan, Mrs. D. T.	50	0	0
Hubbard, J. G., Esq.	100	0	0
Hodgson, K. D., Esq., M.P.	100	0	0
Weguelin, C., Esq.	25	0	0
	£525	0	0

By Dr. M. Mackenzie, Steward.

Mackenzie, Dr. M.	£31	10	0
Mackenzie, Mrs. M.	31	10	0
	£63	0	0

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George Burnand and Co., Messrs.	£10	10	0
Alison, John, Esq.	5	0	0
Macmeikan, John, Esq.	5	5	0
	£20	15	0

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Oliver, George, Esq.	£10	10	0
Oliver, Frank, Esq.	5	5	0
Oliver, Arthur, Esq.	5	5	0
H. B.	5	5	0
	£26	5	0

By E. B. Pitchford, Esq., Steward.

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A Friend	1	1	0
Shaw, G., Esq.	5	5	0
Burrs and Co., Messrs.	5	5	0
Benecke, Souchay and Co., Messrs.	10	10	0
Pitchford, E. B. and A. T., Messrs.	31	10	0
	£64	1	0

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Boyd, J. and C., Messrs.	£105	0	0
Morrison, Chas., Esq.	50	0	0
Cook, Son and Co., Messrs.	52	10	0
Ellis, Wynn, Esq.	100	0	0
	£307	10	0

By Samuel Prentice, Esq., Steward.

Ashbridge, Samuel Prentice, Esq.	£31	10	0
Parnell, R. and H. and Co., Messrs.	20	0	0
Justice, Walter, Esq.	1	1	0
Moore, Mrs. Sylvia	5	5	0
Read, A. and E., the Misses	5	5	0
Cutler, D. and E., Messrs.	2	2	0
Hudson, John, Esq.	1	1	0
Tatham, P. C. F., Esq.	2	2	0
Venables, Benjamin, Esq.	1	1	0
Grant, James, Esq.	1	1	0
Owen, John, Esq.	1	1	0
Laport, Alex. T., Esq.	2	2	0
Benham, Thos., sen., Esq.	3	3	0
Benham, Thos., jun., Esq.	2	2	0
Laport, A. and M., the Misses	2	2	0
Prentice, Mrs.	10	10	0
Gower, Robt., Esq.	31	10	0
Mumford, M. J., Esq.	10	10	0
Chamberlain, Joseph, Esq.	£1	1	0
Moore, Theodore, Esq.	31	10	0
Telfer, John A., Esq.	5	0	0
Mears, Benjamin, Esq.	5	5	0
Ashbridge, Miss Kate	5	5	0
Chinn, Charles, Esq.	1	1	0
Fillingham, Chas., Esq.	2	2	0
Prentice, Samuel., Esq.	31	10	0
	£216	2	0

By Leopold de Rothschild, Esq., Steward.

Mocatta, F. D., Esq.	£100	0	0
Raphael, Henry, Esq.	100	0	0
Stiebel, D. C., Esq.	50	0	0
Samuel, Chas., Esq.	31	10	0
Cohen, Louis and Sons, Messrs.	52	10	0
Marshall and Snelgrove, Messrs.	105	0	0
Spicer, James, Esq.	31	10	0
Rothschild, the Baron de, M.P.	500	0	0
Rothschild, the Baroness de	50	0	0
Sassoon, David, and Co., Messrs.	105	0	0
Faudell, Phillips, and Sons, Messrs	31	10	0
Schroeder, J. H. and Co.	250	0	0
Rohrweger, J. C., Esq.	100	0	0
Sebag, Joseph, Esq.	31	10	0
Lazarus and Rosenfeld, Messrs.	31	10	0
Pick, J., Esq.	31	10	0
Morgan, J. S., Esq.	50	0	0
Rothschild, Leopold de, Esq.	50	0	0
Cohen, David, Esq.	31	10	0
Reuter, Baron Julius de	42	0	0
Reuter, Herbert de, Esq.	31	10	0
Reuter, Geo. de, Esq.	31	10	0
Royal Mint Refinery, the (by Sir Anthony Rothschild, Bart.)	100	0	0
Nevill, Druce, and Co., Messrs.	50	0	0
Tapling, Thos., and Co., Messrs.	52	10	0
Montagu, Samuel, Esq.	31	10	0
Cohen, Mrs. Isaac	10	0	0
Cohen, Miss A. L.	10	10	0
Cohen, Miss Lucy	10	0	0
Rothschild, Baron Arthur de	20	0	0
Barker, Alex., Esq.	5	0	0
Samuel, John, Esq.	10	10	0
A. R.	25	0	0
Edwards, Henry, Esq., M.P.	20	0	0
Montefiore, N., Esq.	10	0	0
Robertson, David, Esq., M.P.	10	10	0
Moses, Henry, Esq.	15	15	0
Agnew, Thomas, and Sons, Messrs.	5	0	0
Atkinson, J. and E., Messrs.	5	5	0
Wertheimer, Chas., Esq.	2	0	0
Wagg, Arthur, Esq.	5	0	0
Matler Bros., and Co., Messrs.	5	5	0
Goldschmidt, M. A., Esq.	5	0	0
Levy, Arthur A., Esq.	3	3	0
Lambert, Leon, Esq.	2	0	0
Mentefiore, J. M. Esq.	10	0	0
Daniell, R. P., Esq.	5	5	0
Wagg, E., Esq.	5	0	0
M'Intosh, David, Esq.	10	10	0
Williams and Hill, Messrs	5	0	0
Howell, James and Co., Messrs.	2	2	0
Biederman, A., Esq.	5	0	0
Domecq, Peter and Co., Messrs.	10	10	0
Jourdan, F., Esq.	5	0	0
Ryder, W. H., Esq.	25	0	0
Lorent, I. R., Esq.	5	0	0
Dalley, I. L., Esq.	5	0	0
Tabini and Co., Messrs.	25	0	0
Cavaliero, B., Esq.	1	1	0
Ralli, A. A., Esq.	10	0	0
Wilkins, F. G., Esq.	10	10	0
Cooper Cooper and Co., Messrs.	10	10	0
Ellis, W. S., Esq.	5	0	0
Posno, M., Esq.	5	5	0
Im Thurn and Co., Messrs.	10	10	0
Wertheimer, S., Esq.	2	2	0
Durlacher, H., Esq.	5	0	0
Rodocanachi, Son and Co., Messrs.	20	0	0
Flower, Cyril, Esq.	10	0	0
Rothschild, Baron Ferdinand de	10	0	0
Banbury, F., Esq.	5	0	0
Ladenburg, W., Esq.	10	10	0
Larnach, D., Esq.	5	5	0
Davidson, B., Esq.	5	0	0
Levy and Lindo, Messrs.	5	5	0
Farmer, Thos., and Co., Messrs.	5	5	0
Wade, E., Esq.	5	5	0
Sparks, John, Esq.	5	5	0
Pixley, G., Esq.	5	5	0
Erard, G. and P., Messrs.	10	0	0
Worms, G. and A., Messrs.	10	10	0
Alex, E., Esq.	5	0	0
White, Thos., Esq.	5	5	0
Simon, Mr. Serjeant, M.P.	5	0	0
Garcia, H. J., Esq.	10	0	0
Abell, H. G., Esq.	5	0	0
Clermont, R. de, Esq.	10	10	0
Sanderson and Co., Messrs.	10	0	0
Dresden, E. F., Esq.	25	0	0
Jay Cooke, M'Culloch and Co., Messrs.	25	0	0
Myers and Sons, Geo., Messrs.	10	0	0
Goldsmid, Geo., Esq.	5	5	0
Jacks, Hodson and Jacks, Messrs.	5	5	0
Padwick, H., Esq.	5	0	0
Beddington, John H., Esq.	5	5	0
Garrard, R. J., and Co., Messrs.	5	5	0
Levy, I. M., Esq.	21	0	0
Oppenheim, Hy., Esq.	5	5	0
Hancocks and Co., Messrs.	5	5	0
Walney and Keene, Messrs.	10	10	0
Keeling, H. L., Esq.	5	5	0
Rothschild, L. M., Esq.	21	0	0
Thoel, I. P., and Co., Messrs.	5	0	0
Englehardt, L., Esq.	10	10	0
Gassiot, J. P., Esq.	10	10	0
Moses, Assur H., Esq.	5	5	0
Mocatta, Abraham, Esq.	10	0	0
Mocatta, Jacob, Esq.	10	0	0
Gerner, J., Esq.	3	3	0
Peters, Thos., and Sons, Messrs.	10	10	0
Huntley and Palmers, Messrs.	5	0	0
Kann, I. E., and Co., Messrs.	10	10	0
Goodman, Miss	£10	0	0
Mocatta, I. L., Esq.	3	3	0
Jessel, Mrs. Hy.	3	3	0
Van Oven, Lionel, Esq.	5	5	0
Waley, Jacob, Esq.	10	0	0
Meyers, Barnett, Esq.	5	5	0
Lumley and Lumley, Messrs.	5	5	0
Davis, Joseph, Esq.	2	2	0
Franklin, L. A., Esq.	10	0	0
	£2,882	4	0

By Rev. T. J. Rowsell, M.A., Steward.

Greatorex, J., Esq.	£50	0	0
Capel, Arthur, Esq.	31	10	0
Anon, per Rev. T. J. Rowsell	1	1	0
	£82	11	0

By J. Schwartz, Esq., Steward.

Longstaff, John, Esq.	£31	10	0
Torr, Mrs (widow of the late Geo. Torr, Esq.	105	0	0
Levy, Henry, Esq.	31	10	0
Williams, J. and E., Messrs.	10	10	0
Coles, C. and C. J., Messrs.	10	10	0
Livens and Bishop, Messrs.	10	10	0
Baruchson, A. and Co, Messrs.	5	5	0
Hubbuck, Thomas, Esq.	52	10	0
Martineau, D. and Sons, Messrs.	100	0	0
Budgett, H. H. and S. and Co., Messrs.	105	0	0
Curteis and Co., Messrs.	10	10	0
Radford, D., Esq.	10	0	0
Irving, J., Esq.	5	5	0
Middleton and Co., Messrs.	3	3	0
Kynaston, E., Esq.	1	1	0
Czarnikow, Cæsar, Esq.	10	10	0
Aitken and Sons, Messrs.	5	5	0
Murrell, W. C., Esq.	2	2	0
Patrick, J. and Son, Messrs.	2	2	0
	£512	3	0

By Rev. Thos. Scott, M.A., Steward.

Jones, Geo., Esq.	£10	10	0
Pinchin and Johnson, Messrs.	21	0	0
	£31	10	0

By W. Stutfield, Esq., Steward.

Hawkins, Geo., Esq.	£100	0	0
Vintners, the Worshipful Company of	52	10	0
Milner, Miss	10	10	0
Stutfield, Wm., Esq.	10	10	0
	£173	10	0

By J. A. Thornhill, Esq.

Treloar, Thos., Esq.	£3	3	0
Merryweather and Sons, Messrs.	2	2	0
Oliver, G. and J., Messrs.	1	1	0
Christie, John C., Esq.	5	0	0
Amor and Son, Messrs.	2	2	0
Busbridge, T., Esq.	2	0	0
Baily and Son, Messrs.	10	10	0
J. C. and Co.		10	6
Otley, George, Esq.	1	1	0
Cocks, Hy., Esq.	10	10	0
Ponler and Son, Messrs.	3	3	0
Taylor, Fisher, and Blunt, Messrs.	10	10	0
Bradford, Thos., Esq.	10	0	0
Sidney, Leoni, and Co., Messrs.	10	10	0
Cox and Sons, Messrs.	2	2	0
Riddle, Wm., Esq.	1	1	0
Perry, Jas., and Co., Messrs.	25	0	0
Thornhill Jas., Esq.	2	2	0
Thornhill, Jas. A., Esq.	1	1	0
Dobree, Geo., Esq.	2	2	0
Davis, Mr.	1	1	0
Read, Mr.	1	1	0
	£107	12	6

By Chas. Venables, Esq., Steward.

Gingell, Messrs. James and Son	£50	0	0
Venables, Thos. G., Esq.	31	10	0
Venables, Chas., Esq.	31	10	0
Pick, E. S., Esq.	31	10	0
	£144	10	0

By Fredk. Young, Esq., Steward.

Young, Fredk., Esq.	£52	10	0
Baker, Wm., Esq.	10	0	0
	£62	10	0

Total to May 1..................£77,709 15 1

Further Contributions in aid of the Special Fund of £100,000 for the building of a New Wing and Maintenance of the Hospital are earnestly requested.

WM. J. NIXON, House Governor
and Secretary.

London Hospital, Whitechapel-road, E.,
May 2nd, 1873.

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GEO. CROXTON, Secretary.

LONDON HOSPITAL,

Whitechapel Road, E. 1873.

SPECIAL APPEAL for £100,000 for the Building of a New Wing and Maintenance of the Hospital.

Upwards of £77,000 already subscribed.

EDMUND HAY CURRIE, Chairman of House Committee.
OSGOOD HANBURY, jun.,
JOHN HENRY BUXTON,
Honorary Secretaries of Special Fund.

The Appeal is based upon the following facts:—

Fixed Income	£14,000
Necessary Expenditure	35,000

Great Increase of In-Patients (as shown hereunder)—

Daily Number in 1869	431
Ditto ditto, in 1872	516
Number recently in the Wards	615
Average number for the past month	575

None but Accidents and Urgent Cases can be received, and the demand for admission is continuously increasing.

CONTRIBUTIONS are earnestly requested.

STEWARDS OF THE SPECIAL FUND

Shaftesbury, The Rt. Hon. the Earl of K.G., V.P.
Coope, Octavius E., Esq., V.P.
Currie, Leonard, Esq., V.P.
Gurney, Samuel, Esq., V.P.
Hanbury, Robert, Esq, V.P.
Hanbury, Osgood, jun. Esq., V.P.
Pelly, Capt. R. W., R.N., V.P.
Adams, Jas. E., Esq.
Barclay, Robert, Esq.
Baring, T. C., Esq.
Barnes, W. C., Esq.
Barrett, Henry J., Esq
Barry, Charles, Esq.
Burleigh, Lawrence, Esq.
Buxton, Sir T. Fowell, Bart.
Buxton, T. Fowell, Esq.
Buxton, John Henry, Esq.
Charrington, Ed., Esq
Charrington, Fredk. N., Esq.
Charrington, Spencer, Esq.
Chief Rabbi, the Rev. Dr. Adler.
Clark, Dr. Andrew.
Cohen, Rev. James, M.A.
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Cocton, Rev. Arthur, B., M.A.
Couper, John, Esq.
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Currie, Edmund Hay, Esq.
Davies, Dr. Herbert
Davis, William, Esq.
Davis, John Coope, Esq.
Down, Dr. J. Langdon
Fairclough, T. M., Esq.
Fenwick, Dr. Samuel
Finnis, T. Quested, Esq., Alderman.
Foster, Richard, Esq.
Fowler, R. N., Esq., M.P.
Green, Cecil E., Esq.
Goschen, Charles H., Esq.
Green, Henry, Esq.
Hanbury, Archibald, Esq.
Helme, E. T., Esq.
Hodgson, John, Esq.
Howard Saml. Lloyd, Esq.
Hubbard, J. Gellibrand, Esq.
Hughlings-Jackson, Dr. J.
Johnson, Andrew, Esq, M.P.
Lees, Richard, Esq.
Little, Dr. W. J.
Loyd, Lewis, Esq.
Luke, James, Esq., F.R.S.
McCarthy, Jeremiah, Esq.
Mackenzie, Dr. Morel
Macmeikan, J., Esq.
Man, Wm., jun., Esq.
Mocatta, F. D. Esq.
Moore, George, Esq.
Moses, Assur H. Esq.
Oliver, George, Esq.
Palfrey, Dr. James
Fitchford, E. B., Esq.
Plumpton, Wm., Esq.
Powell, N. J., Esq.
Prentice, Saml., Esq.
Quick, Jas., Carthew, Esq.
Ramskill, Dr. J. S.
Reeves, Henry, A., Esq.
Rivington, Walter, Esq.
Rothschild, Baron Leopold de
Rowsell, Rev. T. J. M.A.
Samuda, J. D'A., Esq., M.P.
Schwartz, John, Esq.
Scott, Rev. Thomas, M.A.
Sebag, Joseph, Esq.
Stutfield, Wm., Esq.
Stutfield, Fred., Esq.
Sutton, Dr. Henry G.
Tay, Waren, Esq.
Teetgen, A., Esq.
Thompson, W. J., Esq.
Tyler, Sir James, Bart
Van Oven, Lionel, Esq
Venables, Chas., Esq
Woodman, Dr. W. Bathurst
Young, Fred., Esq.

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Messrs. Robarts, Lubbock and Co., 15, Lombard-street.
Messrs. Glyn, Mills, Currie and Co., 67, Lombard-street.

Contributions to the Special Fund may be paid to the Right Hon. the Lord Mayor, at the Mansion House; to the Stewards, or the Bankers (as above); or at the London Hospital.

FRENCH LINGERIE LACE, &c.

SEWELL and CO., have the pleasure of announcing the SALE of TWO important PARIS STOCKS (under liquidation). No. 1 consists of Real Lace at a large discount from the cost price. Brussels, Valenciennes, Flanders, Ginpure, Mecklins, and a few pieces of Old Point Lace. No. 2 Chemises, Night Dresses, Jupons Morning Dress made up, Lace Goods and Pocket Handkerchiefs of every description. These goods will be SOLD at HALF-PRICE, on TUESDAY, the 13th of May and following days.

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WELLINGTON ROAD, BRIGHTON.

Principals.—MRS. BARCZINSKY and MDLLE. DREYFUS.

MADEMOISELLE DREYFUS, M.A, Diplomée by the Academy of Paris, assisted by lady and gentleman Professors, conducts the above establishment on the principle of foreign schools, and takes, herself, an active part in the teaching. Milford House is situated in one of the healthiest parts of Brighton, and fitted up in a manner to ensure the comforts of the pupils. Reference kindly permitted to Mrs. H. Raphael, 31, Portland-place, London; and Mrs. J. Samuel, 23, Cleveland-square, Hyde Park; parents of former pupils.

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The new school premises, situated in one of the healthiest parts of Brighton, afford every accommodation for scholastic and domestic purposes.

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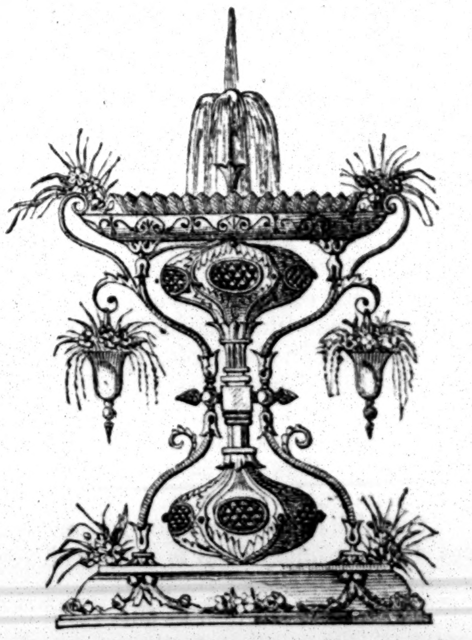

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A. C. PLOWDEN, Esq., 29, Leinster Gardens. W.

BANKERS.

Messrs. SMITH, PAYNE and SMITHS, 1, Lombard Street, E.C.
Messrs. CHARLES HOPKINSON and SONS, 3, Regent Street, S.W.

ENGINEER.

G. W. STEVENSON, Esq., C.E., F.G.S., 19, Great George Street, Westminster.

SOLICITORS.

Messrs. NEWMAN, DALE and STRETTON, 75, Cornhill.

BROKER.

HENRY STAPLES, Esq., 4, Royal Exchange Avenue, and Stock Exchange, E.C.

AUDITORS.

Messrs. WILLIAM EDWARDS and Co., 18, King Street, Cheapside.

SECRETARY.

Mr. WILLIAM FISHER.

TEMPORARY OFFICES.

18, KING STREET, CHEAPSIDE.

PROSPECTUS.

This Company is formed for the purpose of purchasing and utilising Upward and Cochrane's "Patent for Improvements in the Manufacture of Gas," which is for the employment of Bitumen in admixture with ordinary or inferior Coal for the Manufacture of Gas, and for the purposes relating thereto, as set forth in the Memorandum of Association.

This Patent commends itself specially to all proprietors of Coal Gas Companies, because, unlike some projects, presented to the public for the manufacture or Gas on new principles, as well as for the use of other agencies than Coal, all of which demand more or less a change in existing Works, no alteration whatever is required when using this process, and, therefore, it will not only exercise a conservative influence on the vast amount of capital invested, throughout the United Kingdom and elsewhere, in Gas Property, but greatly enhanced its value, and more so when the increasing demand for gas of high illuminating power, and the price of Coal, are taken into consideration.

The value of "Bitumen" as a substitute for Cannel in the Manufacture of Coal Gas has been asserted by the following eminent professional men :—

Dr. Anderson, Professor of Chemistry, University of Glasgow.
Dr. E. Frankland, F.R.S., F.C.S., Chief of the Royal College of Chemistry.
The late S. Hughes, Esq., C.E.
T. M. Keates, Esq., Chief Gas Examiner to the Metropolitan Board of Works.
Dr. Letheby, Gas Analyst for the City of London.
Dr. W. Odling, F.R.S., Professor of Chemistry at the Royal Institution.
H. P. Stephenson, Esq., C.E, Vice-Chairman of the Crystal Palace Distric Gas Company ;
G. W. Stevenson, Esq., C.E., F.C.S.
Alfred Upward, Esq., M.I.C.E., F.C.S.

The Reports of these gentlemen sufficiently attest the importance of this invention, and reference is made to them, so as to conclusively establish the following statements :—

1st. That this patent is commercially valuable, because, under it, ordinary or inferior Coal can be used in the manufacture of Gas, without the aid of Cannel to increase the illuminating power.

Bitumen has been clearly proved to be a perfect substitute for Cannel Coal. Abundant evidence of this is given in the Report to the Gas Committee of the Corporation of London, made by Dr. E. Frankland, G. W. Stevenson, Esq., and the late S. Hughes, Esq., as also in those made by the other gentlemen previously alluded to. This fact is the more important now, when Cannel Coal is very scarce and considerably enhanced in value.

2nd. That by the use of 25 per cent. of Bitumen, the illuminating power of Gas from ordinary Coal is increased from 12 to 20 candles ; or a less power if a smaller percentage of Bitumen is used.

From various parts of the world Bitumen can be obtained and the Gas Companies of this country regularly supplied therewith at much cheaper price than with Cannel Coal.

This latter statement is not based on the present exceptionally high rates (viz. :£3 5s. to £4 5s. for Boghead per ton), for even with Boghead at £3, Gas Companies would save £1 2s. on every ton of Bitumen used instead of that Coal; since the price of Bitumen, under the arrangements entered into, will probably not exceed 38s. per ton.

Estimating the quantity of Coal annually used in the United Kingdom for the Manufacture of Gas at 10,000,000 tons, Gas Manufacturers, by employing this process, would save 2,500,000 tons of Coal per annum, and, at the same time raise the illuminating power 60 per cent., thus producing a richer Gas while very materially diminishing its cost.

3rd. That the Coke produced by the use of this process is of considerable value. It has greater heating power than ordinary Coke, and there is no rofuse to cart away at considerable expense, as is the case when Boghead is used.

A Royalty of only 6d. per ton on the quantity of *Bitumen* that can be employed in the United Kingdom, by the use of this Patent, would give to this Company an annual income of £62,500.

Having assurance, from reliable sources, of extensive business, and it being evidently to the interest of Gas Companies to adopt this Patent, the Directors feel fully warranted in expressing their confident belief that as the result of Royalties alone, without reference to profits on sales of *Bitumen*, large dividends will be returned to the Shareholders.

The Patent has been purchased for £13,500 in Cash, and £11,500 in fully paid up Shares. The Vendor is to pay all the preliminary expenses of the formation of the Company, and agrees to receive no Dividend on his Shares until 10 per cent. for one year has been declared on the paid up Capital. The only Contract entered into is one between F. F. Allison, and J. B. Brown, as Trustee for the Company, Dated 1st May, 1873.

Copy of the Patent, which is of date 1866 ; full Reports, from which the annexed extracts are taken ; the Agreements, Memorandum and Articles of Association, can all be seen at the temporary Offices of the Company, 18, King Street, Cheapside.

Applications for Shares must be sent, with the deposit money upon the Form, to Messrs. Smith Payne and Smiths, 1, Lombard Street, E.C., or to Messrs. Charles Hopkins and Sons, 3, Regent Street, S.W.

If no allotment is made, the deposit will be returned in full.

Extract from Reports by Henry Palfrey Stephenson, Esq., Mem. Inst. Civil Engineers, T. M. Keates, Esq., F.C.S., and Dr. Henry Letheby, Professor of Chemistry in the College of the London Hospital, &c., and Dr. Thomas Anderson, Professor of Chemistry in the University of Glasgow, on experiments made with Newcastle, Scotch, and Cannel Coals, and with Bitumen.

"It will therefore be seen that the Bitumen, as a gas-producing agent is very superior to Wigan Cannel ; in fact, to produce the same result, it would be necessary to increase the quantity of Wigan Cannel to nearly 50 per cent. The result also approaches and very nearly equals that obtained from Boghead."

"According to Dr. Anderson's Report the effect produced by a mixture of *Bitumen* with Coal, producing Gas of low illuminating power, is very marked."

"I used for this purpose Lord Belhaven's Main Coal."—"This Coal, when distilled alone, gives illuminating power 6·5 candles."—"A mixture of this Coal with 20 per cent of the bitumenous substance was distilled for Gas, with the following result : Illuminating power 14 candles."

"Thus rendering useful for the production of Gas, Coal which, carbonised alone, is at present unfit for that purpose."

Extracts from Reports to the Gas Committee of the Corporation of London, made by Dr. E. Frankland, G. W. Stevenson, Esq., and the late S. Hughes, Esq.

ILLUMINATING POWERS.

"The whole of the experiments were made on the ordinary working scale, for the supply of the respective places, from two to five retorts being employed, according to the quantity required for consumption ; and the gas from each mixture of Bitumen was made, stored, and supplied to the public as in the ordinary course of consumption. At the Works (Northfleet), the instrument used was a Bunsen Photometer (100-in scale), belonging to Mr. Hughes, placed in a dark room. In the town an Evans' Photometer (50-in. scale, belonging to Mr. Stevenson was used."

"On a mixture of 25 per cent. Bitumen with 75 per cent. New Pelton Coal, eleven experiments were tried at the works, and seven in the town."

"The mixture of 25 per cent. Bitumen will yield a gas which gives an average illuminating power of 21 candles at the works and 20 candles in the town."

With reference to the experiments made with New Pelton Coal alone, the report states it (the illuminating power) "to be initially something below 12 candles." A mixture of 20 per cent. of Bitumen "gave a mean illuminating power of 18·53 candles."

FURNACE COKE.

"The Bitumen Coke has a heating power in excess of the ordinary Coke, which is confirmed by the manager, who speaks of it in the very highest terms, and considers it superior to the ordinary Coke."

RESIDUAL PRODUCTS.

"The residual products from each ton of the Bitumen mixtures will realise at least as much as the residual products from a ton of the Newcastle Coal when distilled separately—this, in so far as it relates to the coke, is unexpectedly favourable, and greatly enhances the commercial value of Bitumen as a material for gas making."

Extracts from Report made by Dr. W. Odling, and A. Upward, Esq., on experiments made with New Pelton Coal alone, with 15, 50, and 25 per cent. of Boghead Coal mixed with it, and also with the same percentage of Bitumen.

The following is a comparison of the results of New Pelton Coal alone, and of the same Coal mixed with 25 per cent. of Bitumed :

	Gas produced per Ton.	Illuminating Power in Candles	Illuminating Power per Ton in Candles.
New Pelton Coal alone	11.700	14	32.500
" " with 25 per c. Bitumen.	11.600	20½	74.000

"We may add that the distillation of the mixed Coal and Bitumen took place with great facility and quickness, as compared with the distillation of the mixed Coal and Boghead ; also that the usual apparatus for distillation, condensation, purification, &c., was employed and found to be perfectly applicable. We did not find that the Gas deteiorated to more than the usual extent by standing. The Coke furnished by the mixture of Coal and Bitumen was of much the same actual quality as that furnished by the mixture of Coal and Boghead, but had a far better appearance, from the more complete blending of the Bitumen with the Coal during distillation.

8, St. Mary Axe, London, E.C., March 1st, 1873.

During the year 1867, I was associated as the Consulting Engineer of the Trinidad Petroleum Company, Limited, with Dr. Letheby and T. M. Keates, Esq., of London, and Dr. Anderson, of Glasgow University, in making experiments on Trinidad Bitumen for gas purposes.

The results of those experiments enabled me to form an opinion that the Bitumen, when used mixed in certain proportions with common coal, as a gas-producing agent, is very superior to Wigan Cannel, and the result obtained in illuminating power approaches to, and very nearly equals that obtained from a mixture of an equal per centage of Boghead Cannel. Nearly 250 tons of Trinidad Bitumen have been used by the Crystal Palace District Gas Company, the results from whice tend to confirm me in the above opinion, and I am further strengthened in the same, by private reports, of its use in gas works, where small quantities were supplied. (Signed)

H. P. STEPHENSON,
Member Institution Civil Engineers.

London: Printed and published by ASHER I. MYERS, for the Proprietors, at their office
43, Finsbury-square, E.C. Friday, May 9, 1871.

SUPPLEMENT TO THE JEWISH CHRONICLE.

FRIDAY, MAY 9, 1873.

ELECTION SUNDAY.

On Sunday last the elections of Wardens, Local Committees of Management of the constituent synagogues of the United Synagogue and Representatives of the synagogues at the General Council, were held at the chambers of the several synagogues. We append reports of the proceedings.

GREAT SYNAGOGUE.

At the Great Synagogue there was much healthy excitement, consequent on the election. Previous to the day of election, circulars had been issued on behalf of favourite candidates, and other legitimate means were adopted for soliciting the suffrages of the members. On Sunday much canvassing was indulged in. In fact, votes were solicited in the streets by energetic admirers of particular candidates. Towards the time announced for the close of the poll, the excitement was intense.

Notwithstanding the animation which prevailed, the polling was conducted in a most orderly, methodical manner; and the arrangements, carried out with exemplary zeal and attention, under the direction of the Rev. M. Keizer, the energetic secretary, were successful in securing perfect order. A large concourse of members thronged the Vestry-room when the poll was closed, to await the result of the scrutiny which occupied some time.

Mr. NATHANIEL DE ROTHSCHILD, M.P., was the presiding warden.

Messrs. Albert Friedlander, Henry Magnus and Isaiah Marks were appointed Scrutineers. Nearly 200 votes were recorded.

The poll was closed at two and the result of the Ballot was declared at half past three by the CHAIRMAN as follows:

WARDENS: Mr. N. M. de Rothschild, M.P., and Mr. Marcus Pool.

LOCAL COMMITTEE: Messrs. M. Bentwitch, L. Friedlander, Joseph Lazarus, Jacob Levy, Joseph Magnus, Edward Magnus, A. Rosenfeld.

REPRESENTATIVES AT GENERAL COUNCIL: Messrs M. Bentwitch, P. Casper, L. Friedlander, Jacob Levy, Joseph Magnus, Edward Magnus, M. Manus, A. Rosenfeld.

FINANCIAL REPRESENTATIVE: Mr. S. Simons.

The result was received with enthusiastic cheering.

Mr. N. M. DE ROTHSCHILD, M.P. (who was received with much applause) in returning thanks for having been re-elected warden of the synagogue, said that he was deeply grateful for the honour which had been conferred upon him. He had had long standing associations with the Great Synagogue, and he hoped that those associations might continue during his life time (loud applause.) He hoped that the synagogue might continue to prosper and that the members would remain united.

Mr. MARCUS POOL expressed thanks for the continued confidence reposed in him by the members of the Great Synagogue. When the synagogue was under the old management he was elected a member of the committee of the Burial Society; in 1869 he was elected a member of the vestry; and when the amalgamation took place he was chosen as one of the representatives of the synagogue at the General Council. Now that he had been elected a warden of the synagogue, he could hardly give full expression to his feelings at finding himself placed in that proud position and at seeing that the members of the synagogue continued to have confidence in him. He assured the members that nothing should be wanting on his part to secure the good of the synagogue and of its members (loud applause).

Thanks were also returned by Mr. S. Simons, the Financial Representative, and by Messrs. L. Friedlander, Joseph Lazarus, Jacob Levy, M. Bentwitch, J. Magnus, E. Magnus, M. Manus, P. Casper and A. Rosenfeld.

A vote of thanks was passed to the Scrutineers.

Mr. JOSEPH LAZARUS proposed, in most eulogistic terms, a vote of thanks to the Chairman.

Mr. DE ROTHSCHILD, in acknowledging the vote, said that it had afforded him much pleasure to take the chair that day. He felt sure that all those elected would do their utmost in furthering the interests of the congregation. Those who had failed to be elected, would also, he felt sure, work to a like end. The election that day was but a race between the members to see who could do the greatest good for the synagogue (enthusiastic applause). He thanked his late colleague, Mr. Jonas Jacobs, for his exertions while in office, and proposed a vote of thanks to that gentleman.

Mr. J. LAZARUS seconded the vote, which was carried by acclamation.

Mr. JONAS JACOBS having acknowledged the vote,

The proceedings terminated.

HAMBRO SYNAGOGUE.

There was a great contrast offered between the healthy, vigorous excitement in the precincts of the Great Synagogue, and the listless dreariness of the retired Hambro' Synagogue. At no time were there more than a score of members present at the election, and the votes recorded were comparatively very few—much less than a third of the entire number of seatholders. Mr. HYAM LEVY was the presiding Warden.

Messrs. Lyons and Boss were appointed Scrutineers.

During the polling a desultory discussion was held relative to the internal management of the synagogue, but no motion was proposed upon the subject—the meeting for the consideration of the future of the synagogue being convened for next Sunday, when no doubt the question will be further and more fully discussed.

The following were elected to fill the respective offices named:

WARDENS: Messrs. J. M. Isaacs and Hyam Levy.

REPRESENTATIVES AT GENERAL COUNCIL: Messrs Albert I. Boss, and H. A. Israel, Jun.

FINANCIAL REPRESENTATIVE: Mr. H. A. Israel, Jnn.

LOCAL COMMITTEE: Messrs. A. I. Boss, J. Goldhill, S. Goldhill, L. H. Lyons, H. Myers, L. Van Praagh, Henry Levy.

Mr. HYAM LEVY returned thanks for his election as one of the Wardens.

Mr. H. A. ISRAEL said that he hoped the synagogue might be kept open, and that it would continue to be maintained. He believed changes were required in its management.

Mr. ALBERT BOSS, in returning thanks for his election, expressed agreement with the views of Mr. Israel relative to the management of the synagogue.

Mr. GOLDHILL also acknowledged his election.

Mr. J. M. ISAACS asked the members to attend the meeting next Sunday, convened for the purpose of taking into consideration the position of the synagogue, when they could definitely determine what course they would adopt—either to maintain the synagogue or to close it. He expressed a hope that all the members would attend the important meeting.

Votes of thanks to the Scrutineers and the Chairman concluded the proceedings.

NEW SYNAGOGUE.

The quietude which always seems to reign in Great St. Helens was undisturbed on Sunday last by any manifestation of excitement on the part of the members of the New Synagogue. The polling, here, was allowed to drift along the even tenour of its way uninterrupted by the slightest breath of contest.

As usual, we have to bear testimony to the good feeling and perfect harmony which prevail in this really "united" congregation. To one unaccustomed to the "gentle courtesies" of Great St. Helens, the election would have appeared to have been appointed only for the purpose of giving the members an opportunity to interchange compliments and to congratulate each other upon the efficiency of the management and the general prosperity of the synagogue.

Mr. J. PEARTREE was the presiding warden.

Messrs. Samuel Lazarus and D. H. Cohen were appointed scrutineers.

At the close of the ballot the following was declared to have been the result of the voting:

WARDENS: Messrs. John Jacobs and J. Peartree (unopposed).

LOCAL COMMITTEE: Messrs. J. H. Fiedler, Bernard Jacobs, D. H. Jacobs, Samuel Levy, S. Lutto, Moss Phillips and A. E. Sydney.

REPRESENTATIVES AT GENERAL COUNCIL: Messrs. Hyman A. Abrahams, David Davis, Noah Davis, S. A. Hart, D. H. Jacobs and A. M. Silber.

FINANCIAL REPRESENTATIVE: Mr. S. A. Hart.

A vote of thanks was passed to the scrutineers, which was duly acknowledged.

Mr. ALGERNON E. SYDNEY proposed, in terms of the highest praise, a vote of thanks to the Wardens for their past services to the synagogue. He bore testimony to the untiring exertions of the wardens to ensure the continued prosperity of the congregation, and he heartily congratulated them upon their re-election.

The vote was seconded and carried unanimously.

Mr. J. PEARTREE and Mr. JOHN JACOBS acknowledged the vote severally, and expressed pleasure at finding they enjoyed the continued confidence of the members.

On the motion of Mr. S. LAZARUS, a vote of thanks was passed to Mr. S. A. Hart, the financial representative of the synagogue at the General Council.

Mr. HART, in returning thanks, said that he had been greatly assisted in his capacity as finance representative by the able secretary of the synagogue, whose books were always kept in an excellent manner and with due exactness. He suggested that the representatives of the synagogue at the General Council should have been present at the meeting, so that the members of the synagogue and their representatives might have an opportunity at least once a year for the interchange of opinions upon any matter which might come before the General Council and upon which the members might desire to express their views.

Mr. ALGERNON E. SYDNEY considered that a meeting of the members of the synagogue might be convened by the Wardens for the specific purpose of giving opportunity to the representatives of the synagogue at the General Council to meet the members and explain any matter requiring explanation or answer any question which the members might put to them.

Mr. JOHN JACOBS pointed out to the meeting that by a resolution of the Local Board of Management provision was made for conference between the representatives of the synagogue and the Local Committee. Such meetings had been previously held, and no doubt would be held again should occasion require them.

On the motion of Mr. JOHN JACOBS, a vote of thanks was accorded to the representatives of the synagogue at the General Council, which was acknowledged by Mr. D. H. JACOBS.

Mr. S. LUTTO returned thanks for his election as a member of the Local Committee.

A cordial vote of thanks to the secretary of the synagogue, the Rev. I. Cohen, was proposed by Mr. S. LAZARUS, who spoke in highly eulogistic terms of the efficient manner in which Mr. Cohen had discharged the responsible and arduous duties of his office. The members of the synagogue were under deep obligations to him for the exemplary manner in which the interests of the synagogue were promoted by him.

The vote was seconded by Mr. S. A. HART, and carried unanimously.

The Rev. I. COHEN having suitably acknowledged the vote, the proceedings terminated.

CENTRAL SYNAGOGUE.

The election meeting at the Central Synagogue was animated and protracted. A large number of voters presented themselves on this occasion, and it is no secret that there was a greater amount of canvassing and beating up of electors than hitherto. We have before urged the propriety of candidates or their friends appealing to the constituency by the advertisement columns of the press, and we think that much difficulty and many heart-burnings would be saved if house list were prepared and circulated as is the case in most institutions: This house list would not prevent persons from nominating for election candidates outside such house list, the usual arrangements being made and due notice of nomination being given both as regards the house list and the outside nominees. The arrangements for election require revision, and we believe the Council will be disposed to appoint a committee to consider the question of improving the system. Notwithstanding the excitement that evidently prevailed at the Portland-street Synagogue, the great number of voters, and the protracted time occupied by the scrutiny, yet great propriety and decorum prevailed, and there was no expression of partisan feeling.

Mr. Barnett Meyers took the chair, supported by his colleague, Mr. Louis C. Lumley.

Mr. J. H. Beddington, Mr. M. Henry, and Mr. Pyke were invited to act as Scrutineers, and their names having been put to the meeting they were unanimously accepted. During the scrutiny some questions as to the eligibility of certain voting papers arose, and these questions were submitted in writing to the meeting. The Executive Committee retired and decided on the points at issue in a mode that seemed to give general satisfaction.

The ballot gave the following results :

Wardens : Messrs. L. C. Lumley and Barnett Meyers.

Local Committee : Messrs. L. L. Cohen, J. Davis, L. Engel, M. H. Beddington, E. Alex, E. A. Franklin, C. Defries.

Financial Representative : Mr. S. L. Miers.

Representatives at General Council : Messrs. P. Beyfus, Arthur B. Cohen, Sir B. S. Phillips, M. S. Oppenheim, A. H. Beddington, N. S. Joseph, L. Van Oven. As only six Representatives of Council were to be elected in addition to the Financial Representative, two had to be selected from the last three between whom there was a tie—and as by a peculiar law of the synagogue, the invidious task of selection was thrown on the chairman, he selected from the three, Mr. N. S. Joseph and Mr. L. Van Oven.

A vote of thanks was moved to the scrutineers, which was carrieed, and it was responded to by Mr. Beddington.

A vote of thanks was moved to the Chairman for the excellent manner in which he had presided.

Mr. Barnett Meyers, in returning thanks, said the great strength of the congregation would be secured by the prevalence of harmony, and by all working in concert for the general good.

Mr. L. C. Lumley also responded, and expressed his pleasure at again having an opportunity of labouring with his colleagues, and his sense of the honour that had been conferred on him.

While the scrutiny was going on,

Mr. Henry Moses said that the electors could not have observed without regret that in the list of gentlemen nominated for the Committee, the honoured name of Jacob Waley did not appear. Mr. Waley had been compelled to retire from the Committee in consequence of the state of his health, which required him to absent himself for some time from this country. He had served the congregation for nearly ten years, and they would be wanting in a sense of public duty if they failed to express by formal resolution their gratitude for Mr. Waley's services, their sympathies with him in his indisposition, and their fervent hope for his speedy recovery.

Mr. E. Alex seconded the resolution with much pleasure. Mr. Waley had endeared himself to the congregation by the sacrifice of time, attention and labour he had given to its service. He would still be preserved to the Council as a life member—and a long life he hoped it would be. He had rendered great public services to the synagogue, and was one of the founders of the new building, and also a chief labourer in the great work of bringing the synagogues into union.

The Chairman in putting the resolution proposed by Mr. Henry Moses, the oldest member of the congregation present, said that Mr. Waley belonged to one of that band of gentlemen who, when they had brought the synagogue through the anxious period of removal, and had established the new fabric, religiously and financially on a suitable basis, retired from the public service, in what was their view of the general interest, and left their successors the comparatively easy task of serving a contented and united congregation. He hoped Mr. Waley would derive some solace in the anxiety of his illness, from the sympathy of the congregation among which he had laboured, and he was sure their prayers for his speedy recovery would attend him in his journey.

Mr. Lumley said a few words in support of the resolution, which was thereupon put to the meeting, and carried by acclamation.

It was ordered that the resolution be signed by the President on behalf of the congregation and forwarded to Mr. Waley.

BAYSWATER SYNAGOGUE.

The proceedings at the Bayswater Synagogue were carried on with more than ordinary excitement, the members of this synagogue seeming to be unusually interested in the probable result of the election. At the early hour of 10·30 a.m., when the poll was declared open by the presiding warden, Mr. Sampson Lucas, a large number of members had already arrived and crowded the hall and vestry-room, and the votes came regularly and continuously pouring in. Towards 12 o'clock, party-feeling began to show itself in the earnest endeavours of various members to obtain votes in favour of their particular leaders. So openly was the canvassing carried on that several gentlemen made a formal protest against it. The Chairman was of opinion that he had no power to control the action of the members outside, but he requested the gentlemen to abstain from canvassing in the vestry room. The hall and office now became more crowded, and at 12·30 when the poll was declared closed, the rooms were thronged and the excitement great. The number of votes registered were 107, the greatest ever recorded in the annals of the Bayswater Synagogue. This at least shows an increase in the interest felt in the elections.

Messrs. Marcus Adler, M.A., and Isaac A. Joseph were unanimously elected as scrutineers.

At a little after 2 o'clock, the returns of the scrutineers were handed in, when the Chairman declared the result of the poll as follows :

Wardens : Messrs. Sampson Lucas and D. Benjamin.

Local Committee : Messrs. M. H. Benjamin, Solomon Benjamin, H. Bonas, Lewis Joseph, S. Montagu, Soln. Schloss and Joseph Sewell.

Financial Representative : Mr. J. Bergtheil.

Representatives at General Council : Messrs. H. Bonas, L. Joseph, J. Sewill; Messrs. M. H. Benjamin, Solomon Benjamin and H. H. Collins had an equal number of votes. The number to be elected was six. The Chairman therefore had, according to the printed regulations to decide which two of the three latter were to be selected. At a later period of the meeting he gave his casting vote in favour of Messrs. M. H. Benjamin and H. H. Collins.

The result was met with hearty expressions of approval.

Mr. David Benjamin, who on rising was loudly cheered, said he returned his most sincere thanks to the members for having for the ninth time elected him as Warden, but he was extremely sorry to say that he could not retain the office. His declining to do so was not for want of will to serve the congregation, but he felt convinced it was time some other gentleman should come forward in his place. He had spoken to various gentlemen on the subject but none were willing to act. He had consented to be a candidate in order to watch the proceedings of the Commission who were then considering the subject of the enlargement of the synagogue. The reason for retaining his office no longer existed. He had worked with his colleague, Mr. Lucas, in a most amicable and friendly manner. It gave him great pain to retire, but he would always do his best for the good of the synagogue. He was pleased to say that during all the years he had served he had not made a single enemy in the congregation. He had always done his best, and if during his term of office he had given any one offence he sincerely asked his pardon. He again thanked them for the fresh expression of their confidence.

Mr. Benjamin was frequently interrupted by cries of Accept! Accept! Other expressions of regret at his retirement were uttered.

Mr. Lucas, who was loudly cheered, stated that he could not retain his position if his friend Mr. Benjamin persisted in his determination to retire. He could not consent to accept the post to which he had been elected without he knew who was to be his colleague. He did not agree with Mr. Benjamin when he said that the reason no longer existed for his remaining in his position. The battle was still to be fought, and he hoped Mr. Benjamin would stick to the question of the enlargement of the synagogue until they had gained the victory. Mr. Benjamin had identified himself with the subject of the synagogal alterations, and he did not consider the matter yet settled.

Mr. Bergtheil, having returned thanks for his election, said he would appeal to Mr. Benjamin. If he resigned they would also lose Mr. Lucas. He could not blame Mr. Lucas for refusing to serve without knowing with whom he was to act. Every one present desired Mr. Benjamin to accept the post, and he had no doubt he would comply with their unanimous desire.

After some remarks from Mr. Lewis Joseph and Mr. Sewell, both of whom urged Mr. Benjamin to accept the post,

Mr. Lucas again urged his colleague to accept. He was certain that no one could be found who would serve the congregation with so much zeal as he. (Cheers.)

Mr. Solomon Schloss was sure that it was the unanimous opinion of all present that Mr. Benjamin should accept and he had no doubt he would comply with the earnest desire of the members.

Mr. Benjamin at length said that most unwillingly he would accept the office. He was overwhelmed by the kindness of the members, a kindness which he had always received at their hands.

A vote of thanks was passed to the scrutineers.

Mr. Lewis Jacobs returned thanks for having been elected.

Mr. M. H. Benjamin moved a vote of thanks to the Chairman which was seconded by Mr. Solomon Benjamin, and carried unanimously.

Mr. Lucas briefly returned thanks and the meeting terminated.

BOROUGH SYNAGOGUE.

This was the first election at the Borough Synagogue since the Union. There was much animation, and it may be taken as a healthy sign that a very large number of members attended—in fact, a larger number were present than at some of the meetings convened to take the important question of joining the United Synagogue into consideration. About two thirds of the total number of members voted. The Scrutiny was conducted openly, and of course during the time occupied in counting the votes the excitement was intense, more especially as the numbers ran very close. There was a spirited contest, and in several instances canvassing was indulged in. It is worthy of note that satisfaction was expressed on all sides at the effectuation of the Union of this synagogue with the United Synagogue ; and altogether—as one of the speakers remarked—a new era had been inaugurated in the history of this well conducted synagogue ; and those who previously opposed the Union have forgotten their opposition, and now vie with the other members in furthering the interests of the congregation. Although the little "vestry room" was too small to accommodate all who attended the election, yet perfect order and harmony prevailed.

Mr. Morris S. Joseph presided.

At the close of the scrutiny, the following was declared to have been the result of the voting :

Wardens : Messrs. Morris S. Joseph and Moss Harris.

Local Committee : Messrs. M. Benjamin, David L. Jacobs, J. M. Harris, H. J. Solomons, J. A. Cohen, Saul Solomon and Simon Joseph.

Financial Representative : Mr. H. B. Barnard.

Representatives at General Council : Messrs. H. B. Barnard and Simon Joseph.

Mr. Morris S. Joseph, in returning thanks on his re-election as Warden for the third time, said that the members might rely on his doing in the future the utmost in his power for the well-being of the congregation. By the Union of the synagogues, the bond of brotherhood had been strengthened and the necessity of the step had now been made more clear. They had now a "congregation" in the full sense of the term. After congratulating the other successful candidates, he prayed that God might crown with success their efforts on behalf of the congregation, and that peace and unity would ever reign in their midst.

Thanks on their election were also returned by Messrs. H. B. Barnard, Simon Joseph, Moss Harris, Moss Benjamin, J. M. Harris, Saul Solomon and D. L. Jacobs.

A vote of thanks to the chair concluded the proceedings.

Rheumatism, Neuralgia, Spasm, Gout, Deafness, Head and Tooth Ache, Paralysis Nervous Debility, Muscular and Functional Maladies, however tenacious to other remedies speedily yield to Pulvermacher's Improved Patent Chain Band, Batteries, and Accessories, from 2s. and upwards. Authenticated proofs and unparalleled efficacy are given in Pamphlet, "Galvanism—Nature's Chief Restorer of Impaired Vital Energy," post fre on application to J. L. Pulvermacher's Galvanic Establishment, 194, Regent-street, London W.; where Pamphlet and full Price List can be obtained, post free.

DISTRIBUTION OF PRIZES TO THE SEPHARDIM CONGREGATIONAL SCHOOLS.

The great Scotch bard said in one of his happiest inspirations,

> "To mute and to material things
> New life revolving summer brings,"

And certainly Dr. Artom's energy is the happy summer that has brought new life to the ancient schools of the Sephardim Congregation. Under his vivifying influence these institutions seem to have acquired fresh youthfulness and vigour. Year by year the Distribution of Prizes to the United Schools is a gracious and gay festival. Crowded assemblages gather round the reverend chief—men celebrated in the community by social position, public service, ability, benevolence and zeal—and their ranks are graced by one of the most precious gifts which makes life beautiful—the companionship of good and gentle women whose presence manifests sympathy with the noble and holy work of Education, to which Dr. Artom devotes himself so ardently—a noble and holy work in which men and women perform one of the most sublime duties allotted them in the scheme of life; for in fulfilling this duty they become as it were partakers in the happiness of a future which, though they may not live to see it, their labours of hand, head and heart, have helped to prepare.

The ancient school room on the ground-floor in the Portuguese Synagogue Buildings looked its best in the bright afternoon of Sunday last, when the sunlight even penetrated the sombre gloom of Heneage Lane. With the light and the flowers and the flags, and the gaily dressed assemblage, the old room with its low pitched roof and its stolid walls looked like a scene of fairyland—and what added to the charm was the presence of young children, the heroes of the day, whose presence brings sunshine—the brightest, holiest sunshine—wherever they may be. The decorations were indeed beautiful. Muslin blinds draped the windows, the pillars were garlanded with flowers, flowers and leaves were disposed in various spots, and a splendid trophy of bright coloured flags was arranged behind the president's chair, where, with exquisite taste, a bright "Star of India" shone out in its well contrasted colours. A perfume fountain, lent by Messrs. Defries, stood on the table. The day indeed was a red letter day, for on this occasion Sir ALBERT SASSOON, C.S.I., presided. The celebrated philanthropist had but lately arrived from India, and as well may be imagined his presence produced considerable sensation.

Messrs. J. de Castro, J. Piza, A. Montefiore, Sebag, and S. Sebag acted as stewards with courtesy and skill, and the room, though crowded, was kept in due comfort and order.

The proceedings commenced by the singing of Yigdal to an air composed by the Rev. Dr. Artom, and inscribed by him to the Stepney Schools.

The Rev. Dr. ARTOM then addressed the meeting. He said that it is generally observed that one happy hour causes many a month of misery to be forgotten, and that one brilliant day banishes the remembrance of many days of mist and storm. When the peasant reaps the harvest he thinks not of the days of toil he has undergone. These truths are felt by many amongst us; by the industrious masters, by the studious children, by the active committees, and a little by himself. It was felt there by all the earnest workmen in this sacred cause, because they were surrounded by a numerous and distinguished audience. He saw there—if the boldness of the expression might be pardoned him—Europe, Asia, Africa and America, worthily represented. First, Asia was represented in the person of Sir Albert Sassoon, the worthy son of a worthy father. His princely liberality effects great results for Judaism. He resides in India, but belongs to us. Many of Sir Albert's family, whom he was happy to see around him that day, were members of his flock. He also saw many gentlemen from Africa and America esteemed for their high character; while Europe was represented by gentlemen of great merit who might justly be called the cream of London Jewish society. He could not welcome the visitors with more significance than by saying that their attendance was felt as a great honour and sweet reward. But he was assured that the visitors did not attend merely to witness the simple performance of the distribution of prizes, but they wished to listen to some of the leading ideas of education that prevailed in the schools, and to understand the mode of conducting them and the mode by which their results were obtained. Last year, on a similar occasion, he described education as understood according to Judaism, when a learned and honoured member of Parliament, whose eloquence all admired, made, in speaking on the subject, no distinction between the general public schools and the communal schools, declaring that religion should not be taught in any public school, but should be left to individual conscience. That remark having been made in that room, it was necessarily his duty to state how education stood according to Judaism. He felt it was dangerous to make distinctions between the general public schools and the schools of our community. None knew better than the Jews the great value of Knowledge and Science, since the Jews produce, in proportion to their numbers, more eminent men than any other race. No one knew better than they the danger of religious controversy, for their ancestors were the victims of the bitter feelings which such controversy engendered. In general institutions in which the highest branches of instruction were taught, in which young men rather than boys were the pupils, scholars of all creeds might associate safely, and no religion need be taught; but in our schools the question was different. There religion not only should enter, but it must be the most prominent part of instruction. Joseph advised Pharoah to store up food in the seven years of abundance in order to provide for the seven years of famine. Childhood was the time of abundance—youth the time of famine. It was wise to apply the abundance of childhood when the mind was perceptive and plastic, in order to provide for youth, when the boldness of conception as well as the impatience of constraint rendered it difficult for the mind to assume the yoke of Belief and the obligations of Religious Observance. It is in early life that principles of faith should be instilled, for it is then that they leave their lasting impressions. The child's heart was a piece of wax which might be moulded at will, either into the beautiful form of a little angel or into the horrid shape of an octopus. Let parents show their children the beauties of the sunset, they would then be impressed with the magnificence of the Creator. Let them be taken to the seaside when the ocean is pouring its floods and devastation appears, they would feel and tremble at the power of the Almighty. Let the mother impress on her child that sleep is a kind of death, and surely the child will never close its eyes without uplifting an earnest prayer to the Father of Mercy. The child accustomed to perform pious acts, to thank God for His mercies, to observe the day of His rest, to celebrate the glorious events of the past, to prize the sacred symbols of his faith, will be affectionately attached to them and in manhood will remain faithful to them, for these will become as one of his moral wants. All creeds have had apostates. There have been apostates from Judaism. But surely there are some days of every year in which these apostates even feel grieved at their apostacy. Their vanity may be satisfied by high social position, but nothing can compensate them for the lost religious joys of early years, the vanished charms of childhood, the remembrance of the dear old ceremonies of the faith they have abandoned. Said the reverend speaker: "Give me your children from the ages of seven to thirteen, let me train them during those six years in religious and secular instruction happily blended; let me teach them of Heaven and Earth, of God and Man. Then you may send them to greater academies for your children will be safe, they will never forget the principles instilled into them. They may listen to the conversionists, but they will not abandon their faith: they may listen to deleterious rationalism, yet they will be secure and will not despise their religion." Were it not for this necessity Jewish schools would not be needed, for there are proper establishments with excellent education; there can be no better places for instruction than those where the body is trained by gymnasia and the mind by experienced teachers. But it is not sufficient. More is wanted. The Jews have great traditions to preserve, a great heirloom to save. They must preserve their sacred language which prevented them, though scattered, from being dispersed. That language was the link between all Jews; it bound the Polish Jew to the Jew of Morocco and the far East, and extended its influence to the far West. They had the Bible to preserve in its integrity, but they could not preserve it if they gave but little time to its study. Happily, these ideas were generally adopted by and deeply rooted in the modern Jews. Jewish schools increased in proportion to the increase of the population. The great schools of the city were insufficient to accommodate the numbers. In the extreme East, in the Borough, in the West End, great schools were instituted, conducted with zeal, skill and energy, and every day the spiritual food of Judaism was administered to hundreds of children. Their sole motto was the words of Moses to Joshua: "That their children who have not known anything may hear and learn to fear the Lord their God." If all this education be thoroughly Jewish, especially in so far as the working classes were concerned, they would see the happiest results. The new generation would be morally and religiously strong, a generation of Jews who would love and appreciate their religion and who while vigorously performing their duties as citizens would respect themselves as Jews, and seek distinction and happiness in fidelity to their religion; not in humiliating concessions nor in mixing their blood with strange races. These leading ideas and principles are carried into effect in these schools. He was happy to state the results were satisfactory, though of course—satisfactory as they were—they admitted of improvement. The teachers had done their duty well. Their labours were arduous in a profession insufficiently rewarded. He hoped his words of public commendation each year might be some compensation for their great labours, and that they would continually strive to benefit the schools and redouble their efforts to secure discipline necessary to make instruction efficient. He especially appealed to the Hebrew masters, for the most sacred interests were in their hands and they should see that Jews be taught to be really Jewish. It was always a pleasure for him to praise and he was glad to praise the committees. The gentlemen were constant in their attendance and ready to adopt schemes however costly to promote the advantage of the schools. Of the ladies he would speak in the most eulogistic terms. Their endeavours were indefatigable on behalf of the schools under their supervision which they attended in turn. They did not pay flying visits, but hour after hour they attended to see how instruction was given and received. They were the true providence of the Infant and Girls' Schools. He addressed the children in conclusion, and said that though the limited space at disposal prevented the admission of more than a quarter of their full number, yet he believed that when they went home they would describe to their school-fellows all that they had seen and heard, which he trusted had made a deep impression on them. He hoped that they were impressed with the idea that study and learning were sources of honour and reward; that they were determined to be studious and diligent, to practice goodness of heart, liberality and kindness to their suffering neighbours; determined to be good children, to love each other as brothers and sisters, to respect their masters, to honour their parents, and, above all, determined to be religious—never to forget their prayers, to attend the house of worship regularly, and to behave there with the decency and devotion which the sacred place demanded of them. If they would love the Lord their God with all their heart and soul and might, they would one day receive prizes of higher value than those bestowed in the school; they would be blest in their efforts, prosperous in their undertakings, and happy in their lives—and they would live to say with King David, "I was once young and am now old, but I have never seen the righteous man forsaken, nor his seed begging their bread."

The Reverend Haham's powerful address was received and interrupted by repeated bursts of applause.

Some recitations, all excellent, followed. As usual at this school they were appropriately selected, and the hearers were not fatigued as at many "distributions" with dialogues that have nothing in common with Jews, Englishmen, children or schools. Instead of Brutus and Cassius, the Battle of Hohenlinden, the Razor-seller and such stock pieces, there were a dialogue in Hebrew between Jacob and Laban, admirably given by Da Costa and Ascoli, Gerald Massey's Old England boldly given by D. Anidjah, Hannah's Thanksgiving, in Hebrew, by Hannah Ereira, and the Mother's Jewels (a rabbinical poem) by Hannah Mendoza. The recitations were followed by a choral rendering, by the girls, of Moore's "Thou art oh God," the melody written by the Rev. Dr. Artom.

Before the distribution of prizes, the Rev. Dr. Artom announced several special donations. Sir Albert Sassoon had presented £50 for distribution among the children, in recollection of the day. Sir Moses Montefiore, whose absence was owing to a slight indisposition, had written to Dr. Artom, expressing a wish to commemorate the visit of Sir Albert Sassoon by having eight medals struck, to be presented to the best boys and girls—the medal to bear on the obverse the Sassoon arms and verse 11 of Psalm xxxiv; and on the reverse a commemorative inscription. Mr. Arthur Sassoon had presented £50 in recollection of the happiest day of his life—his marriage. Mr. F. D. Mocatta, the mention of whose name was a signal for enthusiastic applause and who was characterized by Dr. Artom as one of the most popular men of the community, gave £25 for himself and his mother, for a country treat for the children, an announcement of which the latter seemed very much to approve. Baroness Lionel de Rothschild had sent 12 copies of Prayers and Meditations. The Rev. Mr. Martines, of St. Thomas, a former pupil and former master, had sent some prizes. Mr. Moses Andrade had given several copies of Self Help, and Mr. M. Henry had sent a prize, with, said Dr. Artom, his usual desire to promote union between the two ancient congregations.

The prizes were then distributed. The principal prizeholders were as follows:—

Boys.—Scholarships: G. Ascoli, I. Baruch, A. Da Costa. Other prizes, A. Da Costa, J. Valentine, M. Blau, E. Belasco, D. Anidjah, &c.

Girls.—Scholarships: H. Mendoza, and two prizes; E. Pereira. Other prizes, H. Ereira, E. Pereira, S. Da Costa D. Sarfaty.

Infants—Scholarship: M. Da Costa. Prizes, D. Mendez, L. Ricardo, &c.

The medals to be given by Sir Moses Montefiore were awarded to (boys) G. Ascoli, I. Baruch, M. Blau, S. Costa; (girls) H. Mendoza, E. Pereira, R. Cardozo, S. Ereira.

After the distribution the Psalm of Life was sung to a Neapolitan melody and then אדון עולם was sung to a very fine melody composed for the National and Infant Schools by the Rev. Dr. Artom.

Mr. N. Montefiore proposed a vote of thanks to Sir Albert. He said it was very kind of persons to come on Sunday afternoons such great distances to these distributions. As regards Sir Albert's kindness in presiding, he could not avoid repeating Sir Moses' words—"May this day be a happy era!"

Sir Albert Sassoon, who was very warmly received, said: I cannot express all I wish, but I will endeavour to thank the company for the kind reception accorded me, and for the honour done me in placing me in the chair. I thank my reverend friend, Dr. Artom, for his eloquent address, to which I listened with the greatest pleasure. I was pleased to see the neat appearance of the children and their orderly behaviour. I take great interest in education. I wish success with all my heart to this ancient congregation. I thank you for your kind sentiments and beg you to excuse the shortness of my speech. I beg also to thank Sir Moses Montefiore and Mr. N. Montefiore for their kindness.

Mr. F. D. Mocatta proposed a vote of thanks to the Rev. Dr. Artom for his great interest in these institutions. All who knew him knew well with what care he watched over his large little family. Let one come hither early or late, one would be sure to find him in his ministrations, catechizing the children. Certainly the pleasure of meeting him was a great inducement for persons to visit the schools.

The Rev. חכם in responding, said that so long as the community had men like Sir Moses Montefiore and the Sassoon family to interest themselves for it, it would never fall from its present glory. So long as their schools had friends like Mr. Frederick Mocatta, they would prosper. Education fostered the interests of the working-classes and showed them how to rise by their own exertions.

Metropolitan Free Hospital, City —The aggregate number of patients relieved during the week ending May 3rd, was—medical, 1,210; surgical 729; total 1,939; of which 844 were new cases, and 429 were Jews.

[Advt.]—Holloway's Pills.—This medicine has been constantly increasing in public estimation for many years, and is now acknowledged to be the most wonderful remedy in the world. It acts directly on the system, removing all obstructions from the stomach, renovating the springs of life and purifying the blood, totally eradicating liver complaints, that mainspring of so many diseases, indigestion, loss of appetite, pain in the side, &c. It is also a remedy on which the most asthematic may place the greatest dependence and obtain perfect restoration to health. Holloway's world-renowned Pills expel all gross humours from the system, maintain functional regularity, and as a consequence dispel low spirits, common to human nature at all ages and under all circumstances.

FOREIGN ITEMS.

AN ACCIDENT TO A WEDDING PARTY AT TIBERIAS.

A tragical occurrence happened the other day at Tiberias, where, as we are told by the *Habazeleth*, Rabbi Raphael Maman, formerly spiritual chief of the Spanish congregation at Sefad, was officiating at the nuptials of his grandson. The guests, being numerous, were accommodated in an old and spacious house situated within that Spanish row of buildings which had been spared by the destructive earthquake of 1834. A species of balcony (איצטבא), peculiar to most Hispano-Jewish houses, was used as the flooring on which the canopy was erected, and where, besides the bride and the bridegroom, about 40 guests presented themselves. Before, however, the bridegroom could complete the binding words of the betrothal, the balcony gave way amidst the deafening screams of the assembly. Many men, women and children fell into a deep pit below, and others fled precipitately, under the impression that they had to save themselves from a sudden eruption of a volcano. An aged man received fatal injuries from which he died, after having lingered two days. The unfortunate couple were eventually married before the coming in of Sabbath, in the presence of ten men.

USEFUL EMPLOYMENT IN TURKEY.

Baron Hirsch, of Frankfort-on-the-Maine, says the *Habazeleth*, interested himself with the Sultan of Turkey to obtain for Jewish youths of that country employment at railways and telegraph offices. The promise to admit Jewish candidates for any vacant situations was readily given, but on examining the applicants, it was found that they had not received the requisite training at school. The baron then undertook, at his own expense, to establish at Constantinople a preparatory school for intending Jewish *employés*. Admission is to be given to Jewish lads of Turkey, if they can prove that they have attended any of the elementary schools which are under the auspices of the Alliance Israelite Universelle.

THE JEWS OF BRAZIL.

It is not often the case that we obtain information about the position of our brethren in the remote parts of America. The *Revue Israélite* gives us in a recent number an account of active steps which are being taken at Rio de Janeiro to draw together into closer union the Jewish settlers of Brazil. A society, under the presidency of Mr. F. M. Brandon, and bearing the title of "Union of Israelites of Brazil," has been organized for the purpose of protecting the poorer classes of our people in cases of pressing need. The indigent are supplied with lodging, the sick receive the needful nursing or an adequate allowance; and on the emergency of death provisions are made for burial. The cause of charity, the great rallying centre of Jewish philanthropy, strengthens the hands of fellow-believers in every part of the world, and brings us more than mere honour; it diffuses a sense of our old Jewish solidarity. It appears that societies like the one we have here named, require in Brazil the sanction of the ruling sovereign. The regulations framed for the "Union of Israelites of Brazil" received the Imperial authorisation and have been published in Portuguese and in French.

SCURRILOUS ATTACK UPON THE RUSSIAN JEWS.

Under the heading, "The Jewish question in Russia," a political journal appearing in Moscow makes an onslaught upon the Jews, for which the proper reply ought to be a public prosecution. It states, as we gather from the *Wochenschrift*, that the "Orthodox" community has always treated the Jews with toleration, but the latter have in many instances kidnapped Christian children, and slaughtered them for the feast of the Passover. The scandal-monger adds that these misdeeds are abounding in the vicinity of the banks of the Volga, but have never as yet been brought home to the perpetrators. To avoid the dangers to which the "Orthodox" children are exposed, it is suggested that the principle be maintained, according to which no Jewish teacher shall be employed in the instruction of Christian children. This mild way of fomenting general hatred against the Jews ought to receive due attention, not simply from those of our people whom it directly concerns; it should be noticed also by that government which pays a staff of censors for the purpose of protecting, as is assumed, the safety of the State, and the proper education of the subjects.

MUNIFICENT BEQUESTS AT WARSAW.

The *Israelite* of Warsaw publishes a list of extraordinary bounties bestowed, according to the last will of the late Jewish banker, Meir Behrsohn, on numerous Jewish and Christian institutions. We have no occasion to give details of legacies left for annual distribution, including sums to hospitals and to homes for the aged and for orphans; clothing for the destitute; stipends for young learners and adult students; gifts of flour at Passover time; fuel in winter; aids for the deaf and dumb; a scholarship for the most distinguished Jewish university student; help to broken-down merchants, and dowers for deserving Jewish maidens. But we name some of the larger foundations by which the worthy testator sought to confer permanent benefits. He left 5,000 roubles for investment, the interest to be divided into four parts. Three fourths are to go to the assistance of Jewish youths and one-fourth to Christian youths, to defray their school fees at the superior public grammar schools. 50,000 roubles are to be spent in the erection of a hospital for Jewish children. 3,000 roubles for the building of the new synagogue, 1,000 roubles for the grant of charitable loans, &c., &c.

One of the sons of this benefactor has added from his fortune a farther sum of 30,000 roubles for the erection of the proposed hospital for children.

Penny Dinners.—The number of penny dinners distributed to destitute Jewish children during the week ending May 2nd was 329.